The Historical Foundation and Its Treasures

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And Its Treasures


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The Historical Foundation and Its Treasures

By

Thomas Hugh Spence Jr.

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To

Thomas Kirkpatrick Spence

and

Maria Elizabeth Spence

Presbyterians of the Present Age

Preface

THIS PUBLICATION is intended to present the Historical Foundation and its work under the presumably logical and certainly alliterative heads of History, Home, and Holdings, the immediate occasion of its appearance being the settlement of the Foundation in the new building erected for its specific and exclusive use.

Believing that many who know something of the institution will desire to have that knowledge increased, and that others less perfectly acquainted with its nature and workings may profit by learning what it is and what it proposes to do, these pages have been prepared to supply a general, yet at points particular, picture of this historical agency of the Presbyterian Church in the United States.

The chief sources which have contributed to the compilation are papers in the manuscript division, especially those of Rev. Samuel Mills Tenney, its first head, the card catalogue of its collections, the minutes and annual reports of the Executive Committee to the General Assembly, and the *Historical Foundation News,* together with certain occasional publications which are enumerated in Chapter Three. Free use has been made of these materials in regard to form as well as content. A portion of Chapter Eight and a large part of the Chapter Nine have been reproduced from issues of the *News.*

Miss Madeline Orr, who previously rendered a similar

service for the author, has prepared the Index, for which both the reader and he are manifestly indebted to her.

Rev. E. C. Scott, Stated Clerk of the General Assembly, graciously read the proof of the volume as it was submitted by the printers. Those familiar with Dr. Scott's work of this nature in connection with the publication of the *Minutes* of the Assembly and the successive issues of the *Ministerial Directory* can appreciate his helpfulness in the present instance.

Finally, the services of the members of the staff of the Historical Foundation have, as always, proved of prime assistance.

T. H. S. Jr.

The Historical Foundation,
Montreat, North Carolina.
January 2, 1956.

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The Historical Foundation
And Its Treasures



Samuel Mills Tenney

PART ONE
History

The Foundation, which is dedicated to the cause of history, is not without a history of its own. It is the purpose of the pages immediately following to set forth the major matters relating to its inception and development. The institution did not come into being by ecclesiastical fiat, but rather represents the realization of the dreams of one who looked forward into the future that others might look backward to the past, and thereby render a more acceptable service in the present.

CHAPTER I

A Tale Of Texas

ON ONE distant October day in the early autumn of 1845, a twenty-five year old divinity student at Hampden-Sydney began taking notes for his seminary class in Senior Theology. And so this tale of Texas, like so many good things, had its origin in Virginia.

Fifty-seven years later, a somewhat older, but still youthful, minister entered a second-hand bookstore more than twelve hundred miles away, in Houston, Texas. Noting a bundle of manuscripts which appeared to be destined for the rubbish heap, he found, upon examination, that they were the same notes begun by the young Virginian almost six decades before. The dealer was gratefully willing to be spared the trouble of destroying the papers, and the finder departed from the shop with them under his arm. Such were the circumstances under which Rev. Samuel Mills Tenney acquired the notes made by Robert Lewis Dabney as the latter sat in Professor Samuel B. Wilson's classroom at Union Seminary.[1]

It is difficult to determine the benefit derived by Dabney from these manuscripts. In any event, he was subsequently to teach Ecclesiastical History and Polity in the Seminary, serve as Dr. Wilson's assistant before suc-

[1]Mrs. S. M. Tenney, A Partial Survey, History (Prepared by Dr. Tenney), p. (1).

ceeding that teacher in the Chair of Theology on the Union faculty, distinguish himself as a member of Stonewall Jackson's staff during the War between the States, preside as Moderator of the General Assembly of 1870, remove to Texas where he became co-founder of the Theological Seminary at Austin, and write several notable books, including his *Theology* and *Life and Campaigns of Lieut.-Gen. Thomas J. Jackson.*

The Dabney Papers, however profitable to their transcriber, were to exert a moving influence on Mr. Tenney, the ultimate effect of which was to determine the course of his life's work. The unseemly fate from which they had been so incidentally, yet providentially, rescued, caused him to ponder, in studied fashion, the all-too-frequent manner in which great men and those things associated with them are wont to be forgotten and neglected by their successors, or even their contemporaries;[2] and the crystallization of these deliberations was manifest in the organization during the fall of the same year (1902) of the Presbyterian Historical Society of the Synod of Texas, with Mr. Tenney as president.[3]. Upon this infant

[2]Dr. Tenney's account of his own immediate reaction to the discovery of the package of manuscripts is instructive: "I picked it up with pride, blew the dust off and tied it with the books I had bought, making a large armful. In my study, I saw here a pile of manuscripts of Dr. R. L. Dabney, among them an unpublished book, and sermons of Dr. Francis Sampson. The thought came to me: 'Is this the way our Church treats her great men?' My heart was full. From that day I kept this precious bundle under fire protection. I had an iron box made especially for them. This box may be seen today in the Historical Foundation. I determined by the grace and help of God to see to it that the literary remains of our fathers and a sketch of each and of his labors would be preserved." S. M. Tenney, A Brief Sketch, p. 1.

[3]Ibid.

organization the Synod pronounced its blessing.[4]

Now the average man is much more concerned with the making of history, or what he fondly, though all too frequently futilely, hopes will be accounted history, than with its recording, being generally oblivious to the fact that the deeds of the present are not only directly related to, but substantially dependent upon, the happenings of the past; and that an understanding of that past is a prime requisite by way of preparation for immediate and future undertakings. So there was no stampede, such as would have been geographically appropriate, to the support of the Society; but there was that which proved to be even more determining—the growing conviction of a mission on the part of its president. As paths opened before him he followed in them step by step, oftimes with no intimation of the distant scene, but always lured on by a vision of what might become a reality if the work at hand were accomplished with due diligence.

While a student at Princeton, Mr. Tenney had been impressed with the insistence of Professor Benjamin B. Warfield upon the importance of making the most of time. He once described to the writer how he repeatedly stood for hours by night in the rocking railway coaches of that pre-streamliner era in order to devote those periods of travel to reading by the ineffectual oil lamps then provided by way of token illumination in such cars.

Such assiduous application was not to go unrewarded. When he completed his work at Princeton in 1894, Mr. Tenney left that institution with the hope of becoming a proficient student of the Greek New Testament. Dual memorials of that intention are preserved by the Founda-

[4]Synod of Texas, *Minutes*, 1902, p. 183.

tion in the form of a considerable collection of his own manuscripts and a creditable library of works on New Testament criticism of some sixty years ago.

Returning to Texas, he found that the labors of the home missionary, upon which he had embarked, were of such a nature as to discourage the devotion of much time to certain scholarly pursuits, and so he concentrated on the tasks at hand and delayed these studies until a later time—a time which never came; for the Dabney Papers were to cast an illuminating shadow before them in marking out the life activities of the prospective authority on the writings of the early Christian Church.

Even before his unexpected discovery of these Papers, he had indicated an interest in matters of historical concern when, in 1896, Mr. Tenney had overtured his Presbytery to celebrate the anniversary of the Westminster Standards; and had, as is not infrequent in such cases, been designated to deliver one of the addresses in this connection.[5]

Following the finding of the Dabney manuscripts, such inclinations and purposes were greatly strengthened. In a typed "Intimate Sketch of the Development of the Presbyterian and Reformed Foundation," apparently prepared about the year 1927, Dr. Tenney discloses something of his attitude and emotions:

> At once after acquiring these old documents there was awakened a sense of responsibility and with it a hope that in some way I might be the means of awakening the Church from her indifference and lack of appreciation of the past. All around me the State was seeking for and cherishing the papers, etc. of her early heroes and fathers, and here was

[5]S. M. Tenney, An Intimate Sketch, p. 2.

> the Church of God, that of all others should kindle feelings of gratitude and appreciation, indifferent to the memories of those to whom she was indebted for life.[6]

Having endorsed the Presbyterian Historical Society of the Synod of Texas, that Court, or rather its members, seemed entirely content to let the President assume responsibility for its activities. He relates his efforts to arouse enthusiasm, and concludes, "There was no interest."[7] But this did not deter him in his endeavors. He promoted a somewhat tardy celebration of the Fiftieth Anniversary of the Synod and issued a souvenir program at his own expense. This was followed by similar exertions to encourage fitting notice of comparable occasions in the history of the Church. While there was evidently some official recognition in the wake of such endeavors, the net results were to lead to the remark and ensuing resolution, "Such was the indifference in the historical work that I decided to go forward and did in my own quiet way."[8]

This "quiet way" included the gathering together of all that was available which might throw light upon the history of the Church. The Dabney Papers were not long alone, for they proved the beginning of an ever increasing collection of things Presbyterian. Limited personal resources proved no more of a deterrent than did indifference. "Again and again," Dr. Tenney wrote, "I did without necessary things to buy of a second-hand dealer a volume autographed or written by one of these Pioneers (ministers)." "Everywhere I went," he continued, "I picked up

[6]Ibid.

[7]Ibid., pp. 2-3.

[8]Ibid., p. 2.

what I could, copied old records, saved every little paper and pamphlet."[9]

Dr. Tenney was concerned, not only with the great and the near-great, but with Presbyterians of every circumstance and walk of life. He tells of a visit to the grandmother of a member of his Houston congregation in the early days of the Century, and of how he discovered that she was the widow of one of the pioneer ministers of Mississippi. His own words describe the incident, and the history of the Foundation supplies the sequel:

> I made inquiry of him (the minister) and his labors; and the dear old lady said: "Oh, he was just a home missionary, nobody knows of him." I said with uplifted hand, "by the grace of God I'll see that they do know of him."[10]

For twenty years after the find at Houston, Dr. Tenney carried on his historical endeavors in addition to the duties of his regular pastorate, but if this work were to accomplish the mission whereunto it was sent, it would require one who would devote his entire attention to its transactions and advancement. As yet, there was no evidence that its promoter proposed to move in such a direction.

For a long period, Dr. Tenney had encountered difficulty in hearing. During the so-called First World War, he became ill with influenza, and this greatly accentuated the weakness. By late 1923, after he had been entirely deprived of the sense of hearing, and his ministerial work thereby rendered much more difficult, the decision was reached to give up the pastorate and center his interests

[9]S. M. Tenney, A Brief Sketch, pp. 1-2.

[10]Ibid., p. 1.

and energies on ecclesiastical historical endeavor. And thus the aspiring Greek scholar who had become a pastor, became, in turn, a historian.

In its early years, the precursor of the Historical Foundation was not unlike Abraham in its periodic wanderings, as it followed its founder from one charge to another, but was distinctly different in that its rich possessions were never permitted to dwell in tents or even the early Twentieth Century counterpart of such symbols of temporality. Scrupulous care was taken by Dr. Tenney from the first for the preservation and safety of his historical accumulations. He frequently availed himself of the security provided by the vaults of the various banks in the towns and cities in which he resided, and invariably exercised the greatest care in this connection.

As the work progressed, it became evident that some capacious and safe depository must be provided. This was accomplished by locating at Texarkana, Texas, in 1924, and through renting a room in the modern fire-resistant building of the Texarkana National Bank.[11]

But, in the very nature of things, or at least this particular thing, the multiplicity of books and manuscripts made it impossible for this one room to continue to suffice, and so a second was added. This increased available space, of course, but it likewise increased the rent. One means whereby additional funds for this purpose were secured was through the preparation of a lecture by Dr. Tenney which he delivered at various points throughout that area. Under the title *Presbyterians—Who They Are*, this was later published in book form.[12]

[11]Ibid., p. 2.

[12]Texarkana, Arkansas-Texas. 1926.

During these testing times at Texarkana, Mrs. Tenney was to add another memorable means for the support of the Lord's work and workers to the ancient and apostolic avocation of tent-making.[13] She acquired a little store near one of the city schools and, with a clientele composed in large part of the children of the community, contrived to contribute a substantial portion of the funds necessary for the maintenance of the household.[14] It was a hard and trying occupation, but proved to be richly rewarding in that it enabled Dr. Tenney to devote his full attention to the rapidly expanding and, consequently, time consuming activity of the Historical Society.

Yet Texarkana, like Samaria in the early days of the infant Christian Church, was to prove a half-way house, and the Dabney Papers were again to travel—this time back across the South toward the place of their origin. But that is another story, to be told under the caption, "Enter the General Assembly."

[13]Acts 18:2-3.

[14]S. M. Tenney, A Brief Sketch, p. 2.

CHAPTER II

Enter The General Assembly

HERE and there across the Church there were souls of kindred interests and common concern with Dr. Tenney; only a few, indeed, a very few, but enough. Rev. Edward E. Smith, Stated Clerk of the Synod of Kentucky, was among them, and he must have shared in some measure the dreams of his colleague in distant Texarkana. So, in looking about for some means of making such dreams come true, it occurred to him that the work done by Dr. Tenney might be established upon a church-wide basis, not only in regard to content, but as to support. Dr. Smith, therefore, proposed that the materials gathered at Texarkana be offered to the General Assembly as the beginning of a department of history for the whole of the Church.[1]

This suggestion was formalized in what were probably not altogether spontaneous overtures presented to the Assembly of 1926 from the Synods of Arkansas, Oklahoma, and Texas, and the Presbyteries of Piedmont and Tuscaloosa, "asking the Assembly to establish an Historical Society for the Presbyterian Church U. S. and avail itself of the nucleus of the Historical Society of the Synod of Texas now in the hands of Rev. S. M. Tenney, D.D."[2]

[1]S. M. Tenney, A Brief Sketch, p. 2; and An Intimate Sketch, p. 5.

[2]Presbyterian Church in the United States, General Assembly, *Minutes,* 1926, pp. 26, 51.

In keeping with these actions, Dr. Tenney offered his collection to the same Assembly toward the establishment of such a society, subject to two conditions, the first of which was "that provision be made for its continuance and development," while the second concerned the relationship of the donor to the proposed organization.[3]

At this juncture, timely support was forthcoming from an influential and powerful source. Rev. Walter W. Moore, who had recently retired from the presidency of Union Theological Seminary in Virginia on account of illness, and who was at that time practically upon his deathbed, demonstrated a keen and easily understandable interest in the establishment of an historical agency for the Church along the lines then under consideration. In fact, he prepared a list of reasons why such a society should be set up, together with a brief for locating it at Richmond, Virginia, to which center he had been so largely instrumental in the removal of Union Seminary somewhat more than a quarter of a century before. Through his close friend, Professor Thomas Cary Johnson of the Seminary faculty, Dr. Moore engaged in repeated correspondence with Dr. Tenney toward the realization of these ends.[4]

Among the members of the 1926 Assembly, which met at Pensacola, Florida, was Rev. W. S. Red, a commissioner from Central Texas Presbytery, who had been associated in the work of the Presbyterian Historical Society of the Synod of Texas. He appeared before the Committee on Bills and Overtures, and this committee brought in a favorable recommendation to the Assembly. When the

[3]S. M. Tenney's offer to the General Assembly. Original now in hands of the Stated Clerk.

[4]Correspondence in the Historical Foundation.

matter came upon the floor of that body, Dr. Red, in the words of Dr. Tenney, "made the great effort of his life and completely won the mind of the Assembly."[5] It is difficult to appraise his contribution in this connection. From the human standpoint, it was he who persuaded the Assembly to establish what is now the Historical Foundation.

In order to implement its decision as to the beginning of such work, the Assembly appointed a committee made up of Rev. Thomas Currie, Rev. W. L. Hickman, Rev. J. S. Sleeper, Rev. J. D. Leslie who was Stated Clerk of the Assembly, and Mr. R. E. Magill, Secretary of Publication. This committee was directed to "study the whole matter and report plans for the establishment and maintenance of the Permanent Historical and Research Department," as well as caring for interim contingencies until the next meeting of the Assembly.[6]

Dr. Currie, the Chairman, along with Dr. Tenney, devoted prolonged attention to the affairs entrusted to the Committee;[7] and to the General Assembly of 1927, meeting at El Dorado, Arkansas, was presented a plan for the organization and operation of a department of history in the form of a constitution which fixed the name of the new agency as the Historical Foundation of the Presbyterian and Reformed Churches. This proposed constitution was adopted by the Assembly; and the offer of the Mountain Retreat Association, made through its President, Rev. R. C. Anderson, to move the Foundation to Montreat,

[5]An Intimate Sketch, p. 8.

[6]Presbyterian Church in the United States, General Assembly, *Minutes,* 1926, p. 51.

[7]Correspondence in the Historical Foundation.

North Carolina, was accepted. This invitation involved the promise of free housing for the Foundation.[8] Dr. Tenney was elected executive head of the institution with the title of Curator.[9]

The Constitution provided for a governing body, known as the Executive Committee, consisting of nine members elected in classes of three for a term of three years, to administer the affairs of the Foundation. This group, as constituted by the Assembly, consisted of Rev. R. F. Campbell, Rev. S. H. Chester, Rev. I. S. McElroy, Rev. S. M. Glasgow, Rev. Louis Voss, Mrs. W. T. Fowler, Mr. Lawrence Sprunt, Rev. G. C. Parkinson of the Associate Reformed Presbyterian Church, and Judge F. H. Prendergast of the Cumberland Presbyterian Church.[10] Mr. Sprunt found it impractical to serve, and Mr. R. E. Magill was chosen by the 1928 Assembly to fill the vacancy thus created.[11]

In the meantime, it had proved easier to accept the Montreat offer than to actually move to that place; but this was accomplished in the fall of 1927. The Executive Committee, in an effort to make the most of the limited funds available, cautioned the Curator that the holdings of the Foundation be "rigidly scanned for material that has no permanent historical value," before they were transferred to Montreat. The Secretary wrote, "We are persuaded that your stock could be deleted from twenty-

[8]Presbyterian Church in the United States, General Assembly, *Minutes,* 1927, pp. 45, 143-147.

[9]*Ibid.,* p. 144.

[10]*Ibid.*

[11]*Ibid.,* 1928, p. 70.

five to forty per cent . . . without impairing in the slightest degree the value of the historical material." Dr. Tenney made the courteously adequate but correspondingly noncommital reply, "We will carefully cull all materials."[12] It is difficult for those who knew him well to believe that anything, save perhaps an occasional duplicate, failed to make the eastward trip across the Mississippi to the Appalachian Mountains.

During its first year, the Foundation was financed on a temporary basis. The Constitution adopted by the General Assembly of 1927 provided for its support to be derived from a contingent fee to be collected through the Office of the Stated Clerk of the Assembly, and this was made retroactive for the Church year 1926-1927.[13] The fee was later incorporated into the Presbyterial Tax, and the major portion of the Foundation's income was secured in this manner until April 1, 1950, when the General Fund was established and the Foundation made a participant in the proceeds from this source.

"What's In A Name"

"Presbyterian Treasure Chest"[14] and "Historical Mine in the Hills"[15] are two somewhat similar designations that have been applied to the Foundation by recent publications. Actually, its official title is somewhat more formal and involved: Historical Foundation of the Presbyterian and Reformed Churches, Incorporated. The name possesses

[12]Correspondence in the Historical Foundation.

[13]Presbyterian Church in the United States, General Assembly, *Minutes,* 1927, p. 144.

[14]*Charlotte Observer,* July 29, 1955, p. 5-A.

[15]*Presbyterian Survey,* Nov 1951, p. 8.

at least two cardinal virtues in that it is descriptively revealing and, at the same time, excellently adapted to abbreviation as the Historical Foundation, as it is popularly and generally known.

The legal title, under which the Foundation was incorporated by the State of North Carolina in the year 1927, denotes that the institution is an established body, dedicated to historical endeavor, and concentrating its interest and activities upon that group of churches characterized as Presbyterian or Reformed. In this connection, it is profitable to remember that such churches on the Continent of Europe, as well as those whose ultimate origin is there, are known by the name of Reformed, while comparable organizations of British derivation are called Presbyterian.

Present day Reformed bodies in the United States are the Christian Reformed Church and the Reformed Church in America (Dutch Reformed). The Reformed Church in the United States (German Reformed), since 1934 a constituent element of the Evangelical and Reformed Church, was also among this number.

The official names of Presbyterian groups currently active in this country are the Associate Presbyterian Church of North America, The Associate Reformed Presbyterian Church, the Bible Presbyterian Church, the Colored Cumberland Presbyterian Church, the Cumberland Presbyterian Church, the Orthodox Presbyterian Church, the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, the Reformed Presbyterian Church in North America (General Synod), the Reformed Presbyterian Church of North America (Synod), the United Presbyterian Church of

North America, and the recently organized Upper Cumberland Presbyterian Church.

Even before these late days of pressing ecumenical catholicity, the Presbyterian Church in the United States was amply cognizant of the fact that there were kindred bodies of similar name working toward common ends. The Foundation, likewise, is concerned with each of these in its continuing quest for materials, and tribute is laid upon all Presbyterian and Reformed orders in whatever lands they may have flourished and at whatever times they may have functioned. In some instances, the Foundation has but imperfectly succeeded in assembling the literature of a particular Presbyterian church; but the ideal is, as has been true from the beginning, to gather all available books, documents, and other articles capable of illumining the history and memorializing the activities of these organizations.

The Presbyterian Church did not spring up *de novo* on American soil. Its more obvious roots stretch back across the Atlantic to the shores of Ulster, and on beyond a narrow sea to the land of Knox and Melville, the moors of Cameron and Renwick, the towns and villages of the Erskines and Thomas Gillespie, and the university centers of Chalmers and Rainey, with a major excursion to the heart of England at the middle of the Seventeenth Century. And even as John Knox spent a period on the Continent, and especially a season at Geneva, so must there be no neglect of a pilgrimage to the shores of Lake Leman, if modern Presbyterianism is to be correctly understood and rightly interpreted.

CHAPTER III

Not So Long Ago

THE days at Montreat were filled to overflowing with work, but this was accounted a privilege rather than a hardship. After years of longing and planning, the institution which had loomed in the vision of Dr. Tenney had become a reality and was located at a point of vantage both in regard to growth and to service.

Presbyterians came to Montreat, not only from across the Southland, but from the far-flung mission fields of the Church. Visitors from other Presbyterian and Reformed bodies, who had been invited to participate in the summer conference programs, learned of the Foundation and its work; and returned home to tell, not only of the beauty of the mountains and the equipment and accommodations of the summer capital of Southern Presbyterianism, but of the center for study and reference representing the entire Presbyterian family which was located there.

Much was accomplished through correspondence. The letter files of the Foundation constitute an informing commentary on the manner in which the Curator made contacts with many people in various places in his efforts to develop the work. The shelves of the Library and Archives supply validating evidence as to the success of these endeavors. The most revealing record of what was done will be found in later descriptions of what the Foundation possesses as a result of these contacts.

In the early period of the Montreat epoch, Miss Annie Belle Hill was added to the regular staff of the Foundation. This was in 1930. Hers was a whole-hearted and constructive assistance to Dr. and Mrs. Tenney in their exertions in behalf of the undertaking.

Not only metaphorically, but also in a quite literal sense, the fame of Dr. Tenney spread abroad. In 1918, Austin College had awarded to him the degree of Doctor of Divinity. That of Doctor of Letters was added by Davidson College in 1937. One year later, Austin again took cognizance of his attainments and accomplishments by granting to him the Litt. D. degree. An honorary membership in the Societe de l'Historie du Protestantisme Francais came in recognition of his wider work in the field of church history.

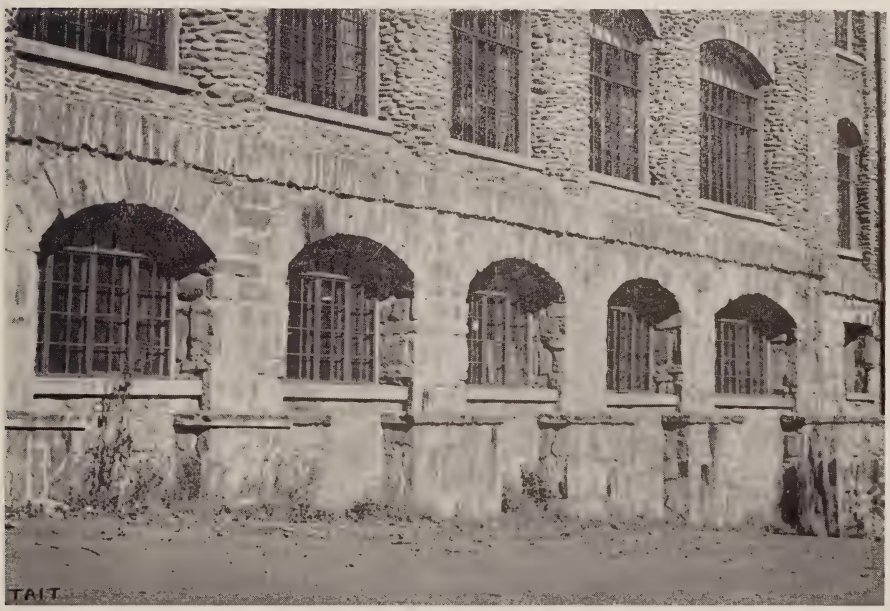
In 1938, when Austin College moved the second time to honor the Curator of the Foundation, Mrs. Tenney was the recipient of a similar degree (Litt. D.). Her part in the establishment and upbuilding of the Foundation had been from the beginning, and the Church was becoming more and more aware of that fact.

In 1936, she published the authoritative American work on the subject with the appearance of her *Communion Tokens, their Origin, History and Use*.[1] This book came about as a result of interest which had been quickened through contacts with these tokens as they were acquired and catalogued by the Foundation. In the course of his introduction to the volume, President Walter L. Lingle of Davidson College, who had previously served as Professor of Church History at Union Theological Seminary in Virginia, wrote, "I venture to say that she knows more

[1]Grand Rapids, Michigan.



TEXARKANA NATIONAL BANK BUILDING, 1926-1927



ASSEMBLY INN, 1927-1954

EARLY HOMES OF THE HISTORICAL FOUNDATION

Presbyterian history than any other woman in America."[2]

The death of Dr. Tenney, which occurred on December 23, 1939, was to supply the compelling illustration of the wisdom which led to the establishment of the Historical Foundation. All too frequently some capable scholar gathers together materials for study, makes use of them during his lifetime, and then they are scattered and, not infrequently, destroyed. He, however, had not only built a great collection of Presbyterian literature but was permitted to see it transformed into an enduring institution; and when its guiding genius passed from the scene, the work which he had founded was to continue.

Dr. Tenney had anticipated his retirement and looked toward the future of the Foundation before his somewhat sudden death. In the early summer of 1937, the writer, who at that time was teaching at Hastings College in Hastings, Nebraska, was contacted and asked to come to Montreat for an interview. Reaching Montreat at the close of June, the whole matter was discussed, with the understanding that Dr. Tenney be informed at a later date in regard to his visitor's interest. Arrangements were subsequently made to spend a considerable time at Montreat during the next conference season in order that he might familiarize himself with the Foundation and its work—a large undertaking, indeed; and one which after the passage of seventeen years is still far from completed.

One of the questions raised concerned sources from which materials might be acquired. Dr. Tenney answered in some detail at the time. When his successor later entered upon his duties, he discovered a file of sixty-five cards, each bearing the name and address of a firm handling

[2]Mary McW. Tenney, *Communion Tokens,* Introduction.

books, and, in almost every case, some note of the particular company and its offerings and prices.

Immediately following Dr. Tenney's death in December, 1939, Rev. Thomas Hugh Spence, Jr., a graduate of Smithfield (North Carolina) High School, Oak Ridge Institute, Davidson College, Union Theological Seminary in Virginia, the University of Edinburgh, and the Biblical Seminary in New York, was elected Acting Curator of the Foundation by the Executive Committee. In April, 1940, he was chosen Curator. Seven years later, in 1947, this title was changed to that of Director.[3]

After a stay of some two months in Texas, where Dr. Tenney was buried at Crockett, Mrs. Tenney returned to Montreat and continued her services as Assistant Curator for the two following years. During the period of transition to a new administration, she rendered particularly helpful service. After leaving Montreat, she returned to Texas, residing at Longview, Austin, and San Benito, where her death took place on January 31, 1955, at the age of eighty-one. She was buried beside her husband at Crockett.

Early in 1940, the authorities of Union Seminary made a proposal looking toward the removal of the Foundation to Richmond, Virginia. The Executive Committee did not deem it wise to leave Montreat and the General Assembly officially concurred in this judgment, with an appropriate expression of appreciation to the Seminary for its offer to house the Foundation on its Ginter Park campus.

The need for larger quarters had become admittedly evident by the time of Dr. Tenney's death, but the outbreak of the Great War, with the entrance of the United States into the conflict, postponed the possibility of their early

[3]Historical Foundation, Minutes of Executive Committee, 1947.

erection. The delay was not without its compensations, for advantage was taken of the time by the Curator who visited some fifty buildings with a view to discovering features which might profitably be incorporated into the future home of the Foundation.

Mrs. George Belk, who had recently graduated from the Library School of the University of North Carolina, joined the staff as Cataloguer in 1942 and served in that capacity in a most constructive manner until she assumed a position with the Library of the College of William and Mary in 1944. Mrs. R. T. Coit first began her association with the work of the Foundation in the fall of 1947. For a number of years she devoted her summers to the management of Geneva Hall at Montreat, returning to the Foundation at the close of the conference season; but is now serving the latter institution throughout the year.

Due to the death of her father, Miss Annie Belle Hill, who had been connected with the Foundation since 1930, found it necessary to resign her position in the summer of 1950, when she moved to Memphis, Tennessee, to make her home with Mrs. Hill. Mrs. Margaret Matthews came in this same summer as Secretary to the Director, and continues until the present time.

Miss Wilhelmina Carothers, a librarian with a distinguished record of service in that field, joined the staff in 1952 and remained until the autumn of the following year.

For the past several summers, Miss Elizabeth Hoyt, Professor of History in Montreat College, has worked with the Foundation during the summer months. Miss Sallie B. Anderson is presently serving as Cataloguer for the Library and Archives.

Trustees

The Historical Foundation has been richly blessed in the men and women raised up by the Lord for the formulation of its policies and the general conduct of its affairs. Those who formerly served as members of the Executive Committee were Rev. L. A. Benson (1930-1935), Rev. W. W. Boyce (1930-1933), Rev. J. W. Caldwell (1934-1944), Rev. R. F. Campbell (1927-1947 with interim, 1931), Rev. Thomas Campbell (1945-1954), Rev. S. H. Chester (1927-1940 with interim, 1931), Rev. H. B. Dendy (1939-1951), Rev. D. W. Fooks (1935-1944), Mrs. W. T. Fowler (1927-1953), Rev. S. M. Glasgow (1927-1932), Rev. Thomas P. Johnston (1936-1953), Mr. R. E. Magill (1928-1939), Rev. J. W. Moseley, Jr. (1931-1934), Rev. C. E. Mount (1941-1952), Rev. W. A. Murray (1931), Rev. I. S. McElroy (1927-1931), Mr. Wallace Parham (1934-1951), Rev. G. C. Parkinson (1927-1930), Mr. K. H. Patrick (1932-1954), Rev. J. A. Redhead (1953-1955), Rev. Alexander Sprunt (1931), and Rev. Louis Voss (1927-1936).[4]

Present Committee members are Mrs. Frank Barker (1951), Mr. William H. Barnhardt (1944), Mrs. Shirley Boykin (1953), Rev. Dwight M. Chalmers (1952), Rev. R. C. Grier of the Associate Reformed Presbyterian Church (1954), Rev. William T. McElroy (1955), Dr. Hamilton W. McKay (1952), Mr. Charles D. Parker (1949), and Rev. Wayne Wiman of the Cumberland Presbyterian Church (1954).

Mrs. Fowler has established what promises to be a

[4]Judge F. H. Prendergast, as already intimated, and a Dr. Sutherland were listed as members of the Committee for a brief season, but apparently never attended any of its meetings.



Hamilton W. McKay



William H. Barnhardt



Elizabeth Hoyt and Sallie B. Anderson in Work Room

record by serving on the Committee from 1927 until 1953. In view of the current policy of the General Assembly in limiting successive service on its boards and agencies to three terms of three years each, it seems unlikely that her official association of twenty-six years will be surpassed.

President Thomas Currie, as had been noted, headed the original group charged with the drawing up of plans for the organization of the Foundation. The first Chairman of the Executive Committee, constituted by the General Assembly in pursuance of the recommendations of Dr. Currie and his associates, was Rev. S. H. Chester (1927-1936), then making his home at Montreat after retiring from his secretaryship with the Executive Committee of Foreign Missions. Rev. R. F. Campbell (1936-1947), long pastor of the First Presbyterian Church of Asheville, North Carolina, was his successor; and he was followed by Rev. Thomas P. Johnston (1947-1953), pastor of the First Church of Kingsport, Tennessee, and later of the Church at Dunedin, Florida. The first layman to serve as Chairman was ruling elder William H. Barnhardt (1953-1955), of the Myers Park Church of Charlotte, North Carolina. In 1955, Mr. Barnhardt was succeeded by another ruling elder, Dr. Hamilton W. McKay, also of Charlotte.

While the administrative details have, of necessity, been left with the Curator and, as he is now known, the Director, the wise planning, sagacious counsel, and generous financial support of members of the Committee have borne richly visible fruits in the life of the Foundation.

Acquisitions

Materials are added in three major ways—by gift, deposit, and purchase. In the first instance, the donor

transfers title to the item concerned to the Foundation; in the second, ownership is retained and the article involved is placed in its custody; while the third covers those cases in which possession is acquired through payment in money.

Growth through donations proved a much more fruitful source of accessions in the earlier years than at present; and, naturally, becomes the more difficult as the collections increase. Manuscripts represent a type of valuable additions which will continue to be available through gifts, since papers of this nature are of a unique character and do not involve such potential duplication as in case of volumes or other printed materials.

Records of church courts are almost invariably received as deposits, since, even in the case of extinct bodies, they are the legitimate property of a higher or succeeding court. Deposits are recognized as such through the issuance of official receipts. Release of records takes place upon the notification of the Foundation by the clerk of the depositing body that this organization has formally requested their return. Experience has established the fact that the return of deposited material occurs in but few instances, usually in cases where the preparation of a history is contemplated. Deposits are occasionally made of articles other than records by organizations and, in certain instances, by individuals.

Many choice additions have been made and continue to be made, by purchase. There are desirable items to be secured only through such financial outlay, and the catalogues of dealers are constantly scanned in the hope of discovering offerings of this nature. This is true, not only of such advertisements of American concerns, but also of those

operating in Great Britain and on the Continent. It is obvious that acquisitions of this nature are dependent upon funds at the disposal of the Foundation.

Publications

During the past fifteen years, the Foundation has issued a number of publications designed to further its interests and to promote the general cause with which it is associated. In an effort to make it possible for prospective researchers to gain an adequate idea of the contents of the Archives, a printed catalogue of this division was published in 1943 under the title, *Survey of Records and Minutes in the Historical Foundation of the Presbyterian and Reformed Churches.*

Catalogues of Presbyterian and Reformed Institutions, the next unit in this series, appeared in 1952. After an extended introduction based upon the information set forth in these catalogues, the specific ones in the Foundation are detailed.

Several more publications, somewhat less pretentious in nature, have been produced during the period in question. These include *Sketches of the Westminster Assembly,* distributed in 1943 at the time of the celebration of the Three Hundredth Anniversary of the opening of this Seventeenth Century council. Brief historical notes concerning the Assembly are joined with listings of the Foundation's holdings of literature associated with the gathering of these famous divines.

A Catechism on the Historical Foundation, first issued in 1941, ran through five editions and has the distinction of being the first of the Foundation's publications to be translated into a foreign language, a portion of it appear-

ing in a periodical in Spanish. The final question and answer in this late example of the catechetical method which, from the days of Calvin until the recent past, played such an important role in Presbyterian and Reformed instruction, bears a derivative resemblance to the opening one in the most famous of all such theological treatises:

> 41. Q. What is the chief end of the Foundation?
>
> A. The Foundation's chief end is to glorify God and to enable man to enjoy Him forever.

In 1944, a small booklet was compiled under the title, *A Great Collection of Presbyterian and Reformed Literature*. This is characterized by *American Library Resources* as a "description of library of printed and manuscript materials possessed by Foundation."[5]

The *Historical Foundation News,* which began with a single-page, mimeographed sheet distributed under date of October 16, 1944, has been the chief means by which the Foundation has presented its work to the Church and the academic world during the past eleven years. By June 15, 1945, the little paper had become a printed sheet, though still of a single page. With the issue of January, 1946, it was established as a four-page, quarterly publication, and has been sent out as such since that date, though at times with two numbers combined in one issue of eight pages.

The *News* is mailed to all Sustaining Members of the Foundation, in addition to the ministers of the Church. One may become a Sustaining Member upon the payment of the sum of One Dollar or more per year. The paper serves as an avenue for the presentation of the needs of the Foundation, sets forth suggestions for the work of Histor-

[5]P. 77.

ians of the Women of the Church, publishes news items relating to materials on Presbyterian and Reformed history, and has recently begun the inclusion of informative articles relating to Presbyterian history.

The Scholar And The Foundation

Just what makes a scholar or what constitutes research are two questions which neither scholars nor research have been able to resolve. Yet by a sort of unspoken as well as unwritten agreement the two terms are rather widely employed in the academic language of today, and are not altogether unfamiliar to a public which makes scant pretentions to scholarship and devotes small time to research.

A little volume, kept by Dr. Tenney from the early Montreat days of the Foundation, records an event of negligible concern to the world at large, but of no small interest to the writer. It tells how the latter, accompanied by his wife and bringing a typewriter, visited Montreat on August 28, 1928, for purposes of study. Since this marked his introduction to the Foundation with which his lot has been so continuously and pleasantly cast for the past sixteen years, as well as the approximate time at which he began what may be called, at least in the general sense of the term, research, it is only natural that the two should come to be associated in his mind.

A number of others, bent upon similar missions, had previously come to the Foundation, among them the late Professor Thornton Whaling of Louisville Seminary; Rev. E. B. Paisley, now associated with the Board of Christian Education of the Presbyterian Church in the United States of America; Professor Lewis J. Sherrill, then of the Louisville Seminary faculty but now serving at Union Seminary

in New York; and Rev. Jas. W. Marshall, Historiographer of the Synod of Alabama.

It was to be anticipated that a collection of Presbyteriana such as was assembled by this time, would prove attractive to students; and this has been the case through the years that have followed. Many engaged in the preparation of dissertations for higher academic degrees have been among this number. Many others, a substantial portion of whom had previously been the recipients of such degrees, have passed sustained periods of time in Montreat in order to collect materials for books or articles in course of preparation. One such worker, Professor C. G. Belissary of the Vanderbilt faculty, was in Montreat and the Foundation through almost the entire summer of 1954, save for the time he was forced to yield his room at the Inn during the Training School of the Women of the Church. Professor Margaret Des Champs of Agnes Scott College and Mrs. Brice Kennedy of Abbeville, South Carolina, were other authors who devoted all or a large portion of the same season to study. In fact, Mrs. Kennedy arrived in May and remained until September for one of the more extended stays for such purposes since the Foundation came into being.

Others of this category who have at various times spent extended periods in the Foundation include Rev. Marion H. Currie, of Decatur, Georgia; Rev. Lowry Davis, Honolulu, Hawaiian Islands; Rev. Paul Freeland, Secretary for Overseas Relief and Interchurch Aid; Rev. Felix B. Gear, professor of Systematic Theology in Columbia Theological Seminary; Miss Madeline Orr, Historian of the First Presbyterian Church of Charlotte, North Carolina; Professor Lewis B. Schenck, Head of the Bible Department

of Davidson College; Rev. E. C. Scott, Stated Clerk of the General Assembly of the Presbyterian Church in the United States; and Rev. Ernest Trice Thompson, Professor of Church History at Union Theological Seminary in Virginia.

Something of the extent of the appeal to graduate students may be gathered for an unannotated listing of the institutions from which such workers have come since the Foundation was established by its mountain lake.

The East has been represented by Harvard, Radcliffe, Yale, Columbia, New York University, Princeton, Pennsylvania, and Pittsburg. Schools from the South Atlantic States sending such workers are Virginia, Union Seminary (Virginia), the General Assembly's Training School, Duke, North Carolina University, Johnson C. Smith, South Carolina, Bob Jones, Winthrop, Columbia Seminary, and Emory. Those from somewhat farther west and south embrace Ohio State, Cincinnati, Kentucky, Vanderbilt, George Peabody, Chattanooga, Alabama, Auburn, Mississippi State, Louisiana State, Rice, together with Texas; and from the Mid-West, Chicago, Northwestern, and Washington (St. Louis). In addition to the foregoing, the Foundation has been visited by a number of advanced students enrolled in the University of Edinburgh.

The relations of the Foundation with Yale University warrant particular mention. Two different candidates for the degree of Doctor of Philosophy at Yale made a trip to Montreat for the purpose of consulting a single holding of the Library—in one instance, an early Kentucky imprint[6]

[6]Springfield Presbytery, *An Apology for Renouncing the Jurisdiction of the Synod of Kentucky*. Lexington, Kentucky. 1804.

and, in the other, a periodical file of fairly late origin;[7] and the present Dean of the Divinity School at Yale is also an "alumnus" of the Foundation. Three volumes of the Yale Studies in Religious Education have drawn substantially upon Montreat materials for portions of their contents, and one of this number, Professor Lewis B. Schenck's *The Presbyterian Doctrine of Children in the Covenant*, carries a dedication by its author to Dr. Tenney.[8]

[7]The *Christian Beacon*.

[8]New Haven. 1940.


HISTORICAL
FOUNDATION

PART TWO
Home

Buildings, like books, are generally regarded as tools; but the home of the Foundation was envisioned in anticipation and erected in hope that the ensuing structure might be judged worthy of regard for its own sake and esteemed, not only for what it might accomplish, but but for what it was to be.

CHAPTER IV

Plans And Preparations

AROUND 1920, the citizens of Nebraska undertook the erection of a building intended to serve as their state capitol. In embarking upon this program, they carefully and deliberately stated their aim and set forth something of what they proposed and how it was to be realized. The structure was designed as an appropriate monument, depicting the aspirations and accomplishments of that people, as well as a working home for the state government. It was, moreover, planned to carry out the project without waste or extravagance.[1]

Since its builders were possessed of the now somewhat antiquated idea of not spending money which they did not have, the Capitol rose as tax receipts came in from the farm lands, until it was finally finished soon after the beginning of the succeeding decade. No one who has approached the city of Lincoln, to catch a glimpse of the lofty tower rising from the quadrangle forming the base of the structure, can doubt that the aim of providing an impressive monument has been achieved. Suitability as an efficient seat of government is evident upon a visit to its halls, and that the Cornhuskers received good value for their expenditure of Ten Million Dollars can be detected even by a novice.

[1]Bloodgood and Peterson, *Nebraska, the Tree Planters' State,* p. 39.

When the Historical Foundation embarked upon a building program, the desires of its officials were strikingly similar to those of the people of Nebraska—a worthy monument and adequate working quarters, procured at a reasonable cost. It is believed that, as was true of the citizens of that Midwestern State, the resultant structure stands in faithful fulfillment of the purposes of its planners, and that the cost was such as to bring satisfaction, if not elation, even to an Aberdonian.[2]

The Nebraskans symbolically surmounted their tall tower with a colossal figure of The Sower, while those who draw near the new home of the Foundation are greeted by a dual representation of that time-honored device of peculiar Presbyterian usage, the Burning Bush, encircled by the traditionally Latinized Scriptural declaration, *Nec Tamen Consumebatur*.[3] But the remainder of this Second Section of the volume supplies a more detailed account of the matter.

The quarters in Assembly Inn, though reasonably well adapted to the work of the Foundation up to the limit of their capacity, reached in the late 1930's, were never regarded by Dr. Tenney as other than temporary.[4] During the last year of his life, his energies were put forth toward the provision of a home for the institution which would be thoroughly adapted to the functions of the Foundation. These efforts were cut short by his prolonged illness and death at the very close of the decade.

[2]The Scotch equivalent of a Scotchman in a Scotch joke.

[3]Nevertheless it was not being consumed.

[4]Presbyterian Church in the United States, General Assembly, *Minutes*, 1931, p. 102.



MAIN HALL OF FOUNDATION, ASSEMBLY INN, 1928



MAIN HALL OF FOUNDATION, ASSEMBLY INN, 1950

The original plan had contemplated the erection of a building to house certain classrooms, as well as the Library, of Montreat College, besides the Historical Foundation.[5] Its realization was delayed by the depression of the 1930's; and with the passing of time, it became evident that such a combination would not be practical, in view of the development of the College Library, combined with the rapid growth of the Foundation. Before the decade had passed, the need for a building entirely devoted to the work of the Foundation had become apparent to all those directly concerned in the matter.

While some slight progress had already been made in securing funds, the fact that a considerable profit was realized from the housing of 290 Japanese and German internees by Assembly Inn from October 29, 1942 until April 30, 1943, led to the appropriation of Twenty-five Thousand Dollars by the Mountain Retreat Association toward the erection of a separate building for the Foundation.[6] In addition to this sum, the Directors of the Association later provided the most desirable available lot in Montreat as a building site.[7]

The hope was expressed by the donors of the lot and the funds that an additional Twenty-five Thousand Dollars might be provided for the same purpose, since it was judged that Fifty Thousand Dollars would cover the cost of the desired structure. Due to the change in economic conditions, or in popular parlance, an unprecedented rise

[5]Robert C. Anderson, *The Story of Montreat,* pp. 116-120.

[6]Mountain Retreat Association, Minutes of the Board of Directors, Aug 5, 1943; Anderson, *The Story of Montreat,* pp. 116-120, 177-178.

[7]Anderson, *The Story of Montreat,* p. 177.

in building costs, coupled with the fact that much more was demanded in the way of housing when actual drawings were prepared for the projected building, more than four times the suggested additional amount was raised.

These funds were secured through gifts from friends across the Church with the organizations of the Women of the Church contributing well above Fifty Thousand Dollars of the total, in addition to many gifts from individual women. Mr. William H. Barnhardt, then Chairman of the Executive Committee, served as leader in obtaining funds for construction.

Certain basic factors must always be considered preparatory to plans for a building.

The land in Montreat is almost everything but level, and the lot belonging to the Foundation in no way deviated from the community norm in this particular. In fact, it appeared to slope from one side to another and from the front to the rear at one and the same time. The ultimate effect was the introduction of entrances at two levels.

That summer and winter are different to a great degree is amply apparent to all, and most of all to members of the Foundation staff. For them, summer brings visitors in gratifying, even if at the close of some long days somewhat wearying, numbers; while winter is the harbinger of snow and a season when such visits are few and very much farther between. In the erection of a building it was necessary, therefore, to attempt to provide for the needs incidental to each of these varied seasons of the year without undue sacrifice of the interests of either. This led to the working out of a kind of compromise determined by the relative deference to be paid to summer and winter and the conditions attendant upon them.

The fact that some students are more studious than others, or rather that their application is more intense and prolonged, led to the decision to set off separate space for the two groups thus represented, with one area for those who propose to engage in general reference work and casual reading; and two large rooms, sufficiently remote to insure quiet, planned for workers who intend to devote themselves to more extended research.

The essential nature of its mission demanded that the building combine the features of a library of the research type with those of a museum, while prudence suggested that this combination be effected in such a manner as to enable students to pursue the even tenor of their way apart from interruption by those present for less arduous and exacting purposes.

Summer visitors might easily conclude that the members of the Foundation staff do nothing but show callers over the building and secure an occasional volume for their examination and perusal. Such is not the case; for there is much to be done when these workers are alone, or comparatively so. It was deemed possible to have certain portions of the building adaptable for winter use of this nature while, at the same time, designed for such operations as might be called for during the summer season.

Parking is a problem peculiar to practically nowhere in the self-styled civilized world. Awareness of the implication of this generality and its special application to Montreat led to the setting apart of as much space for visitors' cars as could be obtained for this purpose. An area for staff parking on the upper side of the building leaves the front and lower sections for the use of guests.

Remembering that the cost of operation and upkeep

would be of continuing recurrence, these factors were kept in mind in building. A single entrance for visitors constituted a partial answer to the important question of economical control, while the arrangement of the heating and ventilating systems was worked out so as to achieve maximum flexibility, and thereby keep these costs at a prospective minimum.

The total picture in view at this preliminary stage called for a designer of skill and experience, of appreciation, understanding, and balance in perspective. The Director was commissioned by the Executive Committee to secure the services of that architect whom he considered to be best qualified for the undertaking. The completed building is the most effective commentary upon, and testimony to, the talents and work of that artist who was subsequently selected; and, if it may be said without overly transgressing the bounds of modesty, the judgment of the writer in such a choice.

CHAPTER V

Haven In The Hills

BEAUTIFUL for situation is the Foundation, as it occupies a strategic position along the main thoroughfare of the Zion of Southern Presbyterianism, facing Assembly Inn and Lake Susan, with its length turned toward the rising sun. In the Montreat motif with a flair of its own, a unit of stone and steel and concrete in unyielding proportions, it is altogether such a building as to inspire confidence and suggest stability, strangely reminiscent of the dwellings of those "ancient kings who did their days in stone."

Designed by Alfred Morton Githens of New York City, built by Barger Construction Company of Mooresville, North Carolina, and with decorations under the direction of Mrs. Billy Graham of Montreat, the Foundation is the first of the public buildings to meet the eye of Montreat visitors and usually the last to be seen as they begin their *katabasis* from its mountain valley of privilege and experience. Altogether, it is a thing of beauty and should be a joy, if not forever, at least for many, many years to come.

The rock of the exterior walls was cut from the surrounding hills that the mountains might become a highway—a four-lane one at that. The white flint used for decoration in the entrance hall was secured from a mica mine in a nearby county and bears imbedded evidence of its origin.

Approach to the main entrance is down a wide flagstone walk toward an expansive doorway and beneath a stone bearing the words HISTORICAL FOUNDATION, on either side of which has been carved the particularly Presbyterian symbol of the Burning Bush, as previously noted.

It is difficult to determine the exact area of the floor space in the building; for there are engaging turns and ingenious angles sufficient to confound the computations of one who has the not altogether commendable distinction of having fallen somewhat more than perceptibly short of the minimum standard of prescribed excellence in Mathematics at Davidson College. More competent calculators, however, report that the total floor space is 11,500 square feet, with general dimensions of ninety by sixty-five feet. There are two full stories with a third level bookstack section, above which rises a tower contributing a certain note of distinction to the structure.

On Tour

The visitor enters a goodly hall of lofty height with walls of unmistakable and inevitable Presbyterian blue. On either side, and actually forming a part of the spacious concourse which altogether is sixty-five feet in width and forty in depth, are two rooms with somewhat lower ceilings. This portion of the building serves as a lobby and museum. Lighting fixtures of decidedly churchly design lend appropriate atmosphere to the setting. These have been selected so as to cast a not-too-dim but thoroughly religious light.

Few visitors fail to voice their instinctive reactions to the impressiveness of this main hall, a point recently illustrated and accentuated by the appreciative remarks of



Mrs. Billy Graham



L. Young White



READING AND REFERENCE ROOM

two graduate students from Duke University where beautiful and stately buildings are abundantly evident, as they, on different occasions, entered the Foundation for research. Such appraisal by those recurringly familiar with the architectural ensemble centering around the Duke chapel is not without its significance.

That wing of the lobby and museum which overlooks Assembly Drive has been furnished in a manner calculated to entice the weary into seeking rest by sinking down into one or the other of the generously proportioned pieces of near-luxury furniture with which it is equipped, even though the provision of such temporal comforts is incidental to less material ends. For the Foundation is primarily a spiritual retreat upon the Presbyterian highway where guests may take counsel, not only with one another, but also with innumerable Presbyterian pilgrims of the past, to gain comfort and inspiration from their good fight of faith. Here is an opportunity to rejoice in that high heritage of which they, as children of the present, are custodians, charged with the gracious, yet grave, responsibility of passing it on, in increased measure, to those of future years. What the Inn, higher up the slope of the hill, purports to do for the physical man, the Foundation seeks to accomplish for his soul.

In a wing of the Lobby, not far from the main entrance, is located the Plaque of Recognition, a large tablet of dignified design, cast in enduring bronze, which bears well above four hundred separate name-plates designating persons and organizations assuming a particular share in the provision of funds for the building or those in whose honor or memory such contributions were made. While the names are almost all of persons or organizations of the Church,

there are some few variations from this pattern, such as that of the Seventh Regiment, First Division, United States Marine Corps.

A volume now in the course of preparation will consist of manuscript sketches of those individuals or organizations. A photocopy of this book is to be kept in close proximity to the Plaque for reference on the part of visitors.

Upon leaving the entrance hall, the visitor has the option of going either to the right or to the left, with assured confidence that he will, in either case, eventually reach his starting point if sufficiently perseverant in his journeyings. In the first instance, he (or she) will pass into the quarters set apart for housing the History of Churches and Woman's Work, and, in the second, enter the Reading and Reference Room of the Foundation, with its walls of peach and limed oak bookstacks which were manufactured locally by the Black Mountain Lumber Company. This room is a memorial to Rev. J. L. Cooper, distinguished educator of the Cumberland and, later, U.S.A. Presbyterian Church, provided through a bequest of his daughter, Miss Lula Cooper. In addition to a bronze tablet memorializing Dr. Cooper, it contains a painting of him by Miss Cooper.

Behind the Reading Room lies the Director's Office, finished in dark gray with restrainedly cheering draperies and venetian blinds which are conducive to a comparable mood. The furniture here was formerly used by one who loved his books dearly—so dearly, in fact, that he was not content until the choicest of them had found a permanent resting place in the Foundation. After his death, his sister, Miss Melissa Parham, deemed it fitting that his study furnishings should follow these volumes to Montreat. To these she added funds for the construction of the Office

which serves as a memorial to Wallace Parham, Friend and among the most generous and unreserved supporters of the Foundation.

At the opposite end of the building from the main entrance, and adjoining the Reading Room and Office, is the rather accurately, and it is hoped prophetically, named Work Room; for it is here that such activities as are not provided for elsewhere take place. This room is finished in green with floor of a corresponding color. The Women of the Synod of Texas provided the Work Room in memory of Rev. Samuel Mills Tenney, a native of that State.

The commodious vault is conveniently situated at that end of the Work Room which is opposite the Office. Behind its formidable looking door are stored the most valuable material possessions of the Presbyterian Church in the United States, the records of its General Assembly, Synods, and Presbyteries, along with many other volumes and valuable manuscripts. A limited number of highly prized printed volumes are also shelved in the Vault. There are few rooms in the entire world which house so many volumes of intrinsically valuable basic material for the compilation of Presbyterian history.

A passageway leading to the staff entrance and parking area separates the Vault from that portion of the building dedicated exclusively to the History of Churches and Woman's Work, to which a later section of this consideration is devoted. The finish here is silver gray with bookstacks similar to those in the Reading and Reference Room.

Having traversed the length of this room, the tourist arrives at his point of original departure, the Lobby and Museum.

Lower Floor

The Research Room, set apart for those who are engaged in prolonged study, is on this floor and so located as to facilitate uninterrupted work on the part of scholars. The gifts of Dr. and Mrs. Hamilton W. McKay of Charlotte, North Carolina, provided for the construction of this room in memory of Dr. and Mrs. William Church Whitner, parents of Mrs. McKay. Dr. Whitner was actively associated with the development of Montreat in its early days as a Presbyterian center.

The large adjoining room, facing Assembly Drive, was provided by Mrs. Richard D. Cooke of Norfolk, Virginia, as a memorial to her parents, Mr. and Mrs. F. S. Royster.

The photographic department, with dark room facilities, is located on this floor. Since the bookstack areas and the greater part of the lower floor are artificially ventilated, the equipment for this purpose, along with the heating plant and public rest rooms, occupies space in this portion of the structure.

Bookstacks

The bookstack sections of the building are in the center of the main floor, on a third level immediately above, and on the lower floor. The stacks proper were manufactured and installed by the Library Bureau of Remington Rand, Inc. Special newspaper shelving has been provided in the stack section of the main floor and at certain points along the lower level.

Arrangement of materials in the stacks is such that those most frequently required by workers are conveniently

accessible, while items for which the general demand is less are shelved in the more distant portions of the stacks. This distribution has been accomplished without untoward violence to the system of cataloguing employed.

It is to be confessed that its Montreat location presents one problem for the Foundation. This lies in the lack of commercial facilities for photographic reproduction. With constant advances in this field, and the peculiar adaptability of these processes to the needs of scholars and those of the research library, it is imperative that such equipment be at the command of any library that purports to afford even the basic tools for the modern scholar.

In recognition of this problem, the new building includes adequate space for the necessary apparatus required for the work of photo-reproduction. In addition, the adjoining darkroom provides for such needs as may arise along this line.

The Foundation is now in the process of acquiring such equipment as may be necessary for work of this nature, and will soon be able to supply reproductions of materials, either on photographic paper, or on film, for interested parties.

Cabbages Not Kings

An historical society such as the Foundation has not only manuscripts but mops, and in addition to portraits, chairs and tables. Many of these articles, though they belong to the servile kingdom of means rather than to the more glorified realm of ends, are both necessary and desirable in the conduct of the affairs of the society. And so, in the new building, provision for such homely and unsung accessories has not been overlooked.

There are floors to be swept, that the scholar may carry on his erudite work in congenial surroundings; there are windows to be washed, lest the light of nature be obscured and the light of learning suffer ill. And though the visitor may not be shown the broom closets with the same grace and pride incidental to a visit to the lobby and museum, such humbler space is there and its presence is reflected in the order and beauty of the more elegant halls.

The location at Montreat, as previously stated, is one of pronounced advantage. Many of those who come for conference capitalize upon their presence to carry on work. With a delightful summer climate, usually, though not invariably, characterized by the admixture of sunshine and showers in pleasing proportions, and the comfortable accommodations of Assembly Inn available within less than one hundred yards of the Foundation building in winter, the arrangement is such as to present an inviting appeal to those desirous of utilizing its resources during any season of the year.

With the inauguration of the new building, the Foundation is conveniently equipped to care for students. It is possible for the scholar to pursue his studies, even at the height of the summer season, in relative quietude. On the other hand, the alluring lobby, with its inviting chairs and view of the center of Montreat, alive with the "busy hum of men," as well as that of numerous women, affords others who are blest with more opportunity to join in the comradeship of kindred souls in an atmosphere of academic demeanor; howbeit, with no compulsion toward disquieting silence to inhibit the expression of these inclinations.

It is the belief of those immediately associated with the work that there are other ways of imbibing Presbyter-

ianism than through studious attention to tomes of ancient vintage, just as there are divers possibilities of associating dissimilar metaphors in the course of a single sentence such as this. The museum is not intended solely as a place of entertainment, but rather as one in which this is combined with the promoting of an acquaintance with the story of the Presbyterian Church of today, yesterday, and even the day before. No one, save those utterly devoid of imagination, can stand within the shadow of a Colonial pulpit and look upon the table as it was set for the sacrament of the Lord's Supper in the long ago, without a sense of appreciation of the blessings of the long past and a realization that Zion's Hill is indeed the fount of "a thousand sacred sweets" ere the good and faithful servant finds ultimate entrance into the joy of his Lord.

The afternoon of July 1, 1954, was the occasion of a visit of the women attending the summer Training School to the Historical Foundation in the first such extensive and formal introduction of the building to the public. More than twelve hundred guests called in the course of a two-hour period to inspect the new building in which they had made such generous investments. Under the general direction of Mrs. Rufus D. Wilson, President of the Women of the Synod of North Carolina, they were shown through the structure according to a prearranged plan before refreshments were served to them by Presbyterial Historians on the lower floor.[1]

The synodical presidents acted as hostesses, while one of the two receiving lines was composed of Dr. Janie McGaughey, Secretary of Women's Work, and members of

[1] *Historical Foundation News,* Apr-July, 1954, p. 6.

the Board, and the other of Synodical Historians. These lines were disbanded during the last half hour, so that matters might be speeded up. At one time, the column of those waiting to enter stretched from the building almost to Lake Susan.[2]

Sermons In Stones

It is in accord with both the eternal and temporal fitness of things that the erection of a building pertaining to the Historical Foundation of the Presbyterian and Reformed Churches should effectually illustrate the intervening providence of God involving His "powerful preserving and governing all His creatures, and all their actions." This proved to be convincingly emphasized, especially in the matter of the timing of construction, in spite of the pronounced and announced desires of those purportedly in charge to follow a time schedule of their own devising.

Two major factors which contributed to reduce the cost of the building, making it run approximately Twenty Thousand Dollars below the estimates of the contractor, lay in the source of supply for stone going into the exterior walls and the manner in which framing materials for the concrete forms were provided.

The rock, more or less technically known as fieldstone, which gives the new Foundation its natural and classically dignified appearance, is plentiful in the surrounding mountains. The difficulty encountered stemmed from the fact that the supply in the immediate vicinity had been exhausted in the erection of earlier Montreat buildings, necessitating a costly procedure in order to deliver a

[2]*Ibid.*



OPEN HOUSE, 1954

sufficient amount of this particular stone at the site of the Foundation. This would have involved the building of roads further into the hills and the transporting of the stone to these roads by means of sleds.

Just at the time when the way was opened to proceed with the building, a stupendous[3] grading program was under way along the route of a newly located highway between Old Fort and nearby Ridgecrest, in the course of which quantities of the type of rock desired were encountered. It was necessary to dispose of much of this stone and, through the courtesy of Mr. John H. Graham, whose firm held the contract for the grading, a sufficient amount was obtained at the cost of having it hauled from the roadway to Montreat. As a result, field-stone became available at approximately one-third of the cost first estimated. Had the building been constructed at any appreciably earlier or later date, such economy could not have been effected.

But that is only a part, in fact only half, of the story. About the same time, the Barger Construction Company was completing a large hospital at Asheville, North Carolina, only seventeen miles away. A structure such as the Foundation requires the use of a great amount of lumber for forms into which concrete is poured to harden, and the cost of such framing is high. Mr. L. Young White, president of the Company, arranged to have material of this type which had been used on the Asheville job transferred to Montreat, instead of purchasing new lumber for the Foundation forms. Thus the outlay was a modest rental rather than the far higher cost of outright purchase. Here

[3]This term is used advisedly. The undertaking involved the excavation of three million cubic yards of earth and rock. *The Explosives Engineer,* Sept-Oct, 1952, pp. 146-151.

again, the element of time was determining, for had the Foundation not been built when it was, this second saving, like the first, would have been out of the question.

And so, not only do the contents of the Foundation bear testimony to the faith and practices of the Calvinistic churches, but its very stones cry out in confirmation of the grace and goodness of a sovereign God. That sometimes sage, but not always judicious, lyrical commentator of Eighteenth Century Scotland touched only upon the apparent aspect of affairs in the course of his observation that the best laid plans of mice and men often fail to justify the highest expectations of their projectors. There is a more sure word, both of prophecy and of history, which affirms that "all things work together for good to them that love the Lord, to them who are the called according to His purpose." Matters relating to the erection of the Foundation have assuredly worked out, both together and for good.



AISLE IN LOWER BOOKSTACKS

PART THREE
Holdings

Unlike those of a certain comely and celebrated milkmaid of childhood lore, the Foundation's external features do not constitute its fortune. That lies, not in the casket, but in the contents; not in the outward appearance, but in those much more intimate matters of the heart. These priceless possessions were not procured for the building, but the building for them; that they might be augmented, preserved, made readily available, and effectively utilized through that which it provides.

CHAPTER VI

Glimpses Of Yesteryear

SINCE it is the mission of the Foundation to assemble all available material, of whatever physical form, or essential characteristics, which relates to the Presbyterian and Reformed churches and their constituents, the resultant collections are made up of a wide variety of holdings including such diverse and even unlikely articles as thimbles and walkingsticks, embroidery and gavels, stamps and drinking cups, and even a package of playing cards, reputedly freighted with Presbyterian history, in addition to such staple and easily anticipated items as books and periodicals, records and letters, photographs and church organs.

In spite of certain differences of nature and intent, it has proved both feasible and convenient to organize the Foundation's holdings into three major groupings. These are designated as the Museum, Archives, and Library; and a review of these three departments will reveal much of that which the Foundation possesses.

It is the Museum that is first encountered upon entering the Foundation, and it is the Museum which lingers longest in the recollections of many visitors. Here is afforded repeated opportunity for trysts with the storied past and recurring insight into the Church as it worked and worshipped in the days devoted to the laying of its firm

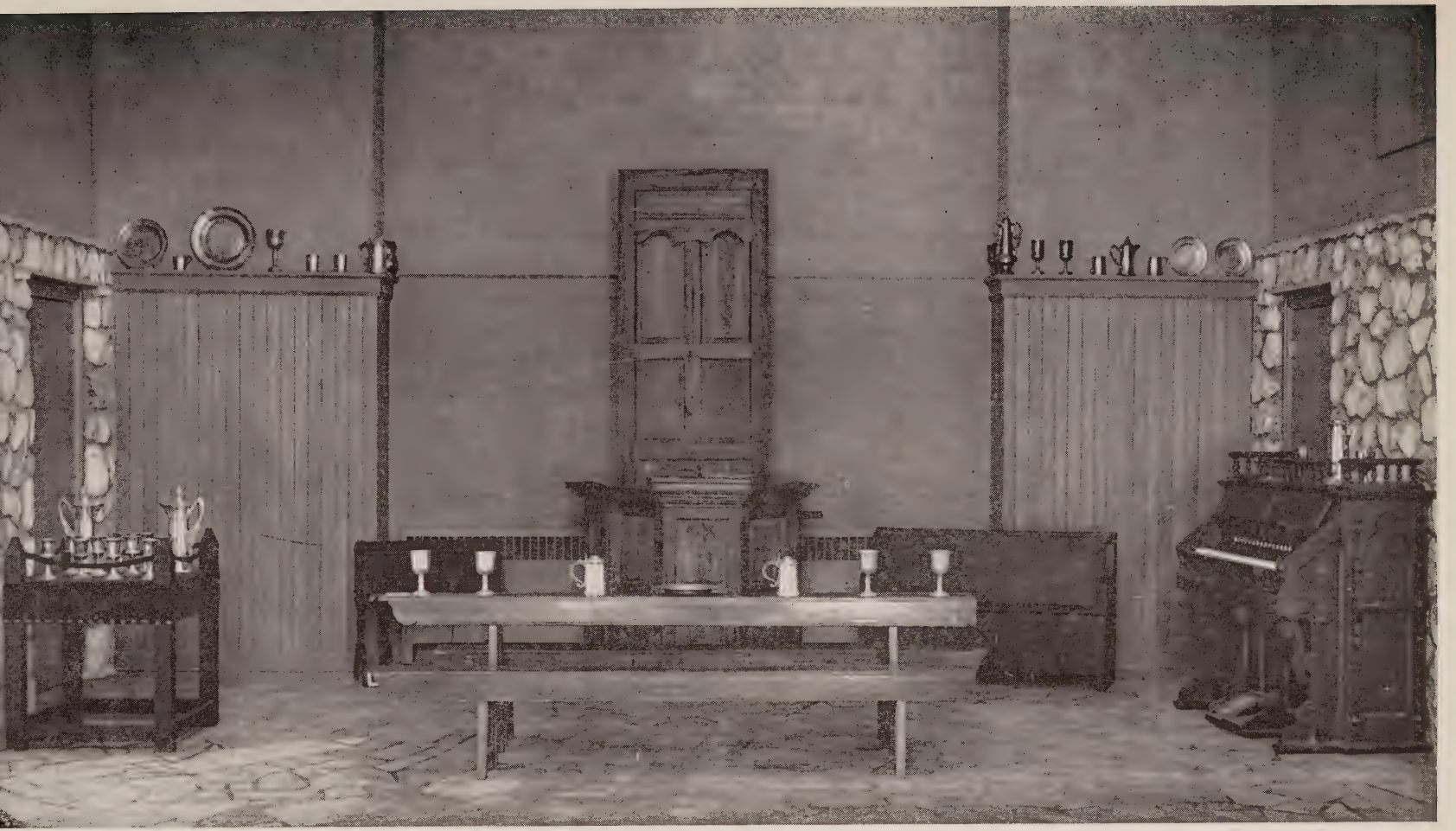
foundations and those hearty souls who built upon these broad bases, and as it goes about its destined tasks in this present age and generation.

In those now all-too-distant years when the writer was a schoolboy in the town of Smithfield, North Carolina, along the banks of the Neuse River, one of the highlights of each succeeding year was a trip during the autumn to the State Fair, held at Raleigh, some twenty-eight miles away. On each such visit a tour was invariably made of the State Museum. Of the many interesting and doubtless instructive exhibits in that institution, only one can now be recalled with any degree of distinctness, and that was the skeleton of a whale labelled as having been captured off the North Carolina coast.

Nothing later set forth in such treasure houses as the Louvre, the Field, the Metropolitan, or the British museums ever quite took the place of this *piece de resistance* of those earlier times, when vision and imagination conspired to clothe those dry bones with flesh, or whatever it is that whales possess in lieu thereof, and accompany the incarnate creature in its journeyings through the courses of the great deep.

While the Foundation can boast of no whale, or the assembled bones thereof—and such an object would scarcely fall within its scope, since it is doubtful if there is, or ever has been, a truly and strictly Presbyterian whale—its Montreat Museum does contain a substantial number of items comparable in interest and probably surpassing in significance the relics of that great fish which so effectively impressed itself upon the memory of a youthful devotee of a day now definitely departed.

Perhaps the most effective presentation of this aspect



CENTRAL SECTION OF MUSEUM

of the work of the Foundation may be achieved through a series of succinct and graphic (in a very literal sense) pictures of articles and groups of associated items which are included in this category. It is proposed, therefore, to set forth this phase of the Foundation under the title "Glimpses of Yesteryear."

Communion tokens invariably arouse the interest of Foundation visitors, partially because of their novelty and certainly because of their significance. These small metal disks, given to prospective communicants in anticipation of the celebration of the Sacrament of the Lord's Supper, are displayed in two cases in the Museum. They range from very crude tokens made of pewter or lead to a silver one with engraved edges which was once used by the First (Scots) Church of Charleston, South Carolina.

Several Presbyterian churches in the South still retain the custom of gathering around a table for the communion service—Fairview and Edisto Island in South Carolina, Hebron and the Independent Presbyterian Church of Savannah in Georgia, and Pine Ridge, Mississippi. A communion table of this type is preserved in the Foundation, along with two matching benches. These were once the property of the Salem (Black River) Congregation, frequently known as the Brick Church, located near Mayesville, South Carolina.

A magnificent set of communion plate from the Second Church of Memphis, Tennessee, may be seen, along with a stand designed by the firemen of Chattanooga, of the same state, for presenting Dr. Billy Graham with a fire bell in token of their appreciation of his presence and ministry. A recent addition to the collections of these objects hallowed by association with the observance of the Sacra-

ment is a communion spoon, engraved with the words "This do in remembrance of me," which was acquired by Mrs. Graham during the 1955 evangelistic campaign conducted by her husband in the city of Glasgow.

Among the most conspicuous objects in the Museum is a Colonial pulpit from the Bethany Church, located near Statesville, North Carolina, with its high sounding board and narrow door for the entrance and exit of the minister. It seems doubtful if any overly-corpulent clergymen were ever able to serve at Bethany, if one is to judge from its dimensions. Dating from the days of the Revolution, this pulpit was preserved in the attic of the home of Col. William Allison for some eighty-five years until presented to the Foundation two decades ago.

Two Eighteenth Century grave markers of heart pine find a place in the Museum. They long indicated the location of the resting places of Patrick Murphy, who died in 1785, at the age of sixty-six, and that of his wife, Elizabeth, whose decease took place thirteen years later, after she had passed her seventy-first year. These sturdy symbols of the ultimate and inexorable toll of time are from Black River Church, Sampson County, North Carolina.

Another article associated with burials of more than a century ago is a funeral bier from the Church at Romney, West Virginia. Evidently kept at the house of worship and used to carry the casket in connection with the services held at the church, it has been preserved in excellent condition.

On the island of New Guinea in the South Pacific is a brass plaque, the work of those ubiquitous artisans, the Seabees, which was set up in a chapel left by the United States Navy to replace a native church destroyed in the

invasion of that island. This bears the date 1 July 1945. The Foundation Museum has an exact duplicate of this faraway tablet, evidently cast when the original was made during the late war.

The name of every chaplain who served in the name of the Presbyterian Church in the United States during the Great War of 1941-1945 is inscribed on a bronze tablet set in the wall of the Museum. Of the many names included, only one, that of Rev. James William McFall, is marked by a star in indication of the fact that he was a casualty of that conflict.

One of the most instructively interesting objects in the Museum is a scale model of the Tabernacle pertaining to the Children of Israel during the days of their wilderness wanderings. This was constructed by Mr. L. L. Manning, an architect of the city of St. Louis, about 1920. It affords a view of one of the most famous houses of worship of all time.

Perhaps neither the butcher nor the baker, but certainly the candle-stick maker would readily recognize his handiwork in the Museum. A varied assortment of early lighting fixtures includes a crude candle-stick roughly hewn from a shingle for use in Union Church, Liberty, Mississippi. Slightly more pretentious are four tin candlesticks from Third Creek Church of Rowan County, North Carolina. In addition, there is an unusual six-burner chandelier from the Hodges Church in South Carolina.

An oil lamp of somewhat more recent origin and usage finds a place in the same collection, as it lends imaginary illumination to a hypothetical organist, seated, however, at a real organ, one in use a half-century ago at Montreat.

Another echo of worship during the years of itinerant Israel is found in a tin horn, customarily blown to call members of Old Lebanon Church, near Ackerman, Mississippi, to worship. This same horn is now in the Museum, along with a cow bell which rendered somewhat similar service for Rev. James H. Taylor during the days of his ministry in the mountains of Kentucky.

Two small silver cups which, according to a family tradition, were purchased by the Scottish church historian Wodrow with the proceeds of a gift from the then ruling British sovereign, may be seen in the Museum. Here is also a sulphur plaque in striking likeness of the Last Supper, skillfully carved by a convict in the Texas State penitentiary for his Sunday School teacher, Mrs. S. M. Tenney, during the years that her husband served as chaplain of that prison.

A set of stamps, bearing the likeness of William the Silent, that staunch Continental counterpart of a Presbyterian and patriot, has been preserved as a memento of the Church in the Netherlands. Several tuning forks belonging to Presbyterian celebrities who have long since discarded such mundane aids for seats in the Heavenly choir recall those days passed prior to the introduction of organs in the worship of the sanctuary.

One of the Church's unique ventures and a heroic episode in its missionary endeavor are typified by a builder's model of the (second) steamer *Lapsley* which did valiant service for the Congo Mission across three decades. The bell used on this ship and a brass plaque from the same vessel, commemorating Rev. Henry Calvin Slaymaker and the twenty-odd natives who lost their lives when the first *Lapsley* capsized on November 16, 1903, are also on dis-



BURIAL AND COMMEMORATIVE
Murphy Grave Markers, New Guinea Dedicatory Tablet, and Romney Funeral Bier.



LIGHTING FIXTURES AND CALLS TO WORSHIP

play. In addition, three different types of certificates sent out to donors to the building fund of the second *Lapsley* may be examined.

Presbyterian Presidentiana

A Twenty-Dollar coin, worth far more than its weight in gold, the metal from which it was minted, finds an honored place in the Museum. This was a portion of the wedding fee given by President Woodrow Wilson to Rev. James H. Taylor, one of the officiating ministers when he was married in the bride's home to Mrs. Edith Bolling Galt, on December 18, 1915. This forty-year old memento was new at that time, since it bears the date of the year of the wedding.

The actual hymn book which was used by President Wilson as he united his voice in songs of praise with the Congregation of the Central Presbyterian Church during the years he spent in Washington is also included in the Museum among the objects associated with this Presbyterian President and elder.

When Mr. Wilson laid the cornerstone of the Central Church on December 19, 1913, the silver trowel which he used was carefully preserved. Sixteen years later, when President Herbert Hoover performed a like service in connection with the erection of a Sunday School building for this organization, the same trowel was employed. For this cherished memento, as well as for the coin and hymn book, the Foundation is indebted to Dr. Taylor.

The next President in the line of Presbyterian succession is likewise represented by a trowel. On April 18, 1954, President Dwight D. Eisenhower laid the cornerstone of the

new building of the Reid Memorial Church of Augusta, Georgia.[1] Through the interest of Rev. Massey Mott Heltzel, one of the two trowels used on that occasion has been deposited with the Foundation, the other having been presented to President Eisenhower.

[1]*Christian Observer,* May 19, 1954, p. 9.

CHAPTER VII

Archival Eldorado

THE term Archives, derived from the Greek verb to "rule,"[1] signifies such literary materials as are concerned with the official conduct of the affairs of those bodies to which they pertain. In other words, they are official papers of a state, a business, a church, or other organization.

"Archives" may be used in either a narrow or an inclusive sense. In the former, the Archives are restricted to such records as are in possession of the body to which they originally pertained or its official representative. In the wider meaning of the word, archival materials embrace records which are basically employed in the affairs of an organization, but which may have been published and thereby made available to other parties. The Historical Foundation is custodian of, in fact, a section of it constitutes, the Archives of the Presbyterian Church in the United States and the Archives of the Associate Reformed Presbyterian Church.

The Archives are the heart of the Foundation and form its chiefest treasures. In the limited sense of the term, they embrace some three thousand volumes; in the more general usage, a grand total of more than fifty-five hundred. Many

[1]The word also implies age, which is likewise appropriate in this connection.

of these records have never appeared in printed form. They are, accordingly, unique in the absolute and exact sense of that exclusive term.

The Role Of Records

That the Presbyterian and Reformed churches are able to muster a large body of records for preservation is not a matter of accident. The essential nature of their government implies that these be carefully kept and zealously preserved. The gradation of session, presbytery, synod, and General Assembly, or, if you will, consistory, classis, synod, and General Synod,[2] with the practice of reference and right of appeal from the lower to the higher of these courts, demands that a faithful account of their several proceedings be made available for such contingencies as may develop, as well as for the information and edification of their members in the general conduct of ordinary business. In short, Presbyterianism calls for the existence of adequate records of its judicatories.

Not only in the field of polity does the Presbyterian Church tend to emphasize records. A similar principle applies to the sphere of doctrine. Traditionally the Church has, both in theory and practice, indicated its conviction that the theological views of its ministry and, in addition, those of its elders and deacons, are of great import. Ministers of the Presbyterian Church in the United States transferring from one presbytery to another, ever within the bounds of that communion, are required to be examined by the receiving presbytery "on experimental religion and also touching their views in Theology, the Sacraments, and

[2]The usual terminology of the Reformed churches.

Church Government."[3] Here, again, a true record of what has transpired is necessary for the proper ordering of the affairs of the presbytery and of any other court which may subsequently become concerned in the matter.

It is, however, not sufficient that transactions be rightly recorded, as essential and fundamental as this initial process may be. If such minutes are to continue to serve their intended purpose, it is imperative that they be preserved. As a matter of fact, the two processes are closely related. For example, the quality of paper employed and the grade of ink used in transcription go far toward determining how long and effectively such documents may be advantageously retained. Fortunately, the availability of modern methods of reproduction makes it possible to conserve the form, as well as the content, of such records as may give unhappy promise of foreboding deterioration.

In addition to being preserved and protected, it is desirable that the records of the Church be so housed and stored as to make them conveniently available for consultation. Such volumes are not dead documents of concern solely to the antiquarian, but often prove to be the actual working instruments of those courts by which they were formed. This element was considered in the planning and erection of the new Foundation building, so that, while manuscript volumes of synod and presbytery minutes are shelved in a commodious vault to which they are returned after use, they are readily reached when desired.

It is unlikely that church records will ever be regarded as great literature, not because the subject matter is unworthy of such esteem, but rather on account of the style

[3]Presbyterian Church in the United States, *Book of Church Order,* p. 46.

necessarily employed in setting down the transactions of ecclesiastical courts. The content of such minutes, as has been demonstrated, is of sufficient weight to assign them to a place of importance both as regards the function and the history of the Presbyterian Church. Because of this significance, it is imperative that due care be exercised in the selection of those physical materials which go into the making of records pertaining to ecclesiastical organizations.

The shelves of the Foundation vault contain many session minutes which bear mute but unwelcome testimony to the fact that a blank book was widely distributed for this purpose, partially bound in split leather, which was poorly fitted to withstand the ravages of even a little time. It should be added that the bindings of corresponding volumes now offered to the Church are of much sturdier quality.

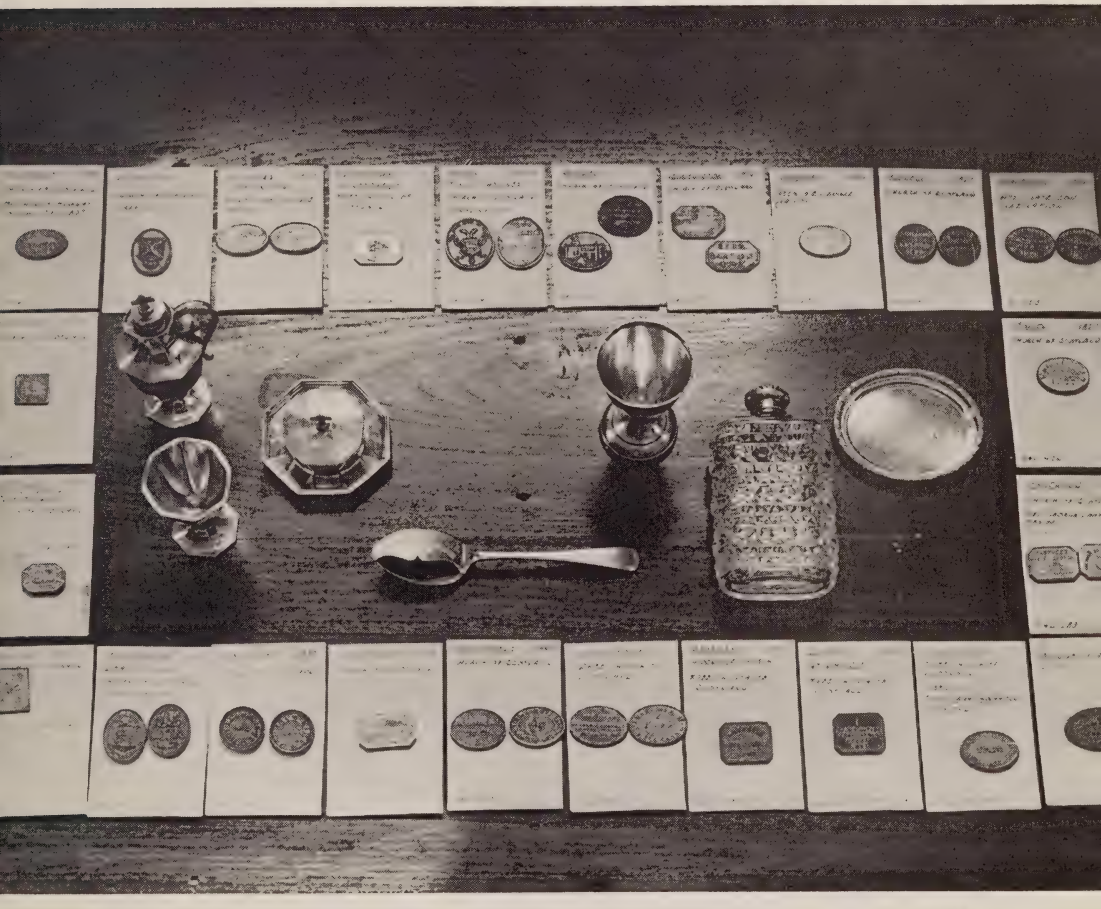
There is noticeable variety in the material form and nature of the records in the Archives. The basic and most prevalent type is that of a bound volume, generally with ruled pages, in which entries are made with pen and ink, though there are occasional cases in which a pencil has been used. A fine example of beautiful penmanship is exhibited by the first volume of the Minutes of Hopewell (Georgia) Presbytery which covers the period 1797-1834.

Late minutes of the General Assembly, together with those of synods and presbyteries, and the corresponding organizations of the Women of the Church, are generally made available only in printed form. Issued as pamphlets, these are bound from time to time into volumes of convenient size.

Photographic reproduction now provides an accurate and, in case of the microfilm process, inexpensive means of



Maria Spence and Mrs. Irene Nowell



COMMUNION TOKENS, PASTORAL COMMUNION SETS, AND COMMUNION SPOON

securing copies of documents in those instances in which the originals are not obtainable. The Minutes of the Synod of Missouri, U.S.A., 1832-1896, and U.S., 1869-1889; and those of Roanoke Presbytery (North Carolina) for its brief period of existence, 1836-1839, are examples of photostatic copies of records in the Archives. The extensive contents of the Archives of the First Church of Nashville, Tennessee, are available on microfilm.

A still more recent device for reproduction, the microcard, has not yet been utilized for the publication of church records to any considerable extent, but gives potential promise of distinct future value in this field.

As with the "Seven-hilled City" overlooking the Tiber, "time, war, flood, and fire" have each taken a toll of records. In addition, a surprising number have been so securely secreted in bank vaults that they have, for all practical purposes—and any others, for that matter—proved of no service over long periods of time.

Few such materials of the Presbyterian Church in the South have fallen as sole casualties of time. The first Southern presbytery was not convened until 1755 and the earliest of such synods came into being thirty-three years later. While some minutes were kept prior to these dates by individual ministers and local churches, only a very limited number of them are extant. In any event, however, a relatively short time has transpired since the first ecclesiastical records were produced in this area.

Minutes of the Synod of Alabama for 1864 were destroyed when the Federal army captured the town of Selma, but were later reconstructed by a committee appointed for that purpose.[4] A much more extensive loss was incurred

[4]T. H. Spence, Jr., *Survey of Records and Minutes*, p. 13.

in the late summer of the same year (1864), as the manuscript records of the Synod of Georgia, which had been loaded on a flat car preparatory to the evacuation of Atlanta, were burned.[5] Fortunately, a complete file of printed minutes for the years preceeding remained, and this is now in the Foundation.

Flood has likewise claimed its victims. Several session books are reported as having disappeared due to high water as they were being taken to or from meetings of presbytery. The writer recalls having been told of one such volume which was lost, almost literally at sea, when the pastor of the church to which it pertained permitted it to fall into the water from a boat in which he was combining the pastime of fishing with the profit of its perusal.

The night of January 1, 1827, marked the occasion of one of the most disastrous of fires so far as historical materials of the Church were concerned. The home of the Stated Clerk of Orange Presbytery was destroyed, and with it the records of that second of oldest of Southern Presbyteries from its beginning in 1770 to the fall of 1795, and from 1813 through 1826. The volume for 1795-1812 seems to have escaped; it must have, in fact, since it is now in the Archives of the Foundation.

Charleston Presbytery Records, covering the years 1823-1899, and 1900-1902, rested for some third of a century in the vault of a Charleston bank, after having been obtained by the resident of a somewhat distant town for the compilation of a history of Presbyterianism in South Carolina. Following the death of the historian, these were returned; but, in some inexplicable manner, came into the

[5] *Ibid.*, p. 16.

keeping of the bank rather than the hands of the Stated Clerk.

The small, though highly valued, pamphlet *Proceedings of a Convention of Delegates . . . Held in . . . Atlanta, Georgia* in August, 1861, supplies considerable insight into the manner in which minutes may be dissipated. Although one thousand copies were presumably printed, the writer has been able to locate but five—one in the office of the Stated Clerk of the General Assembly, another in the Library of Emory University, a third in the Boston Athenaeum, and the remaining two in the Archives of the Foundation.

On the whole, nevertheless, the official materials relating to the affairs of the higher courts of the Presbyterian Church in the United States have been preserved to an exceptional extent; as is shown by the listings of these in the Appendix of this volume. In this connection, note should be taken of the fact that by far the greater part of the official minutes of the Synod of Virginia and its presbyteries are on deposit in the Library of Union Theological Seminary in Richmond, while the same is true of Greenbrier Presbytery of the Synod of West Virginia. In several other instances, such as that of the minutes of the Presbytery of Central Mississippi, they are in the hands of the Stated Clerk.

Archives In Action

The varied use made of records is indicative of their value. In general, this may be divided into official and private usage, determined by whether these materials are employed by the Church through its agencies and organizations or by other groups and individuals.

Church records are much more than historical docu-

ments in that they constitute the effective working materials pertaining to the acts and activities of that body by which they were formed and with which they are immediately concerned. As instruments in the conduct of its affairs they fulfill their primary mission in relation to doctrine, government, and, frequently, matters of property. The writer has spent a number of days in the civil courts as a consequence of his custodianship of such records as bear upon the holding and ownership of real estate.

Frequent calls are made upon local church registers for such services as the provision of baptismal certificates or data relating to family or community history.

School records in the Foundation include those of Alabama Presbyterian College, Bellewood Seminary of Kentucky, Chicora College of South Carolina, Fredericksburg College of Virginia, Palmer College of Florida, Presbyterian College for Women of South Carolina, Silliman College of Louisiana, and Texas Presbyterian University. These have served a number of purposes including enabling a former Bellewood student to obtain an annuity from a life insurance company through establishing her age as of a half-century ago. In a number of cases, the combination of academic records and the catalogues of the particular school in question has made it possible to provide transcripts of credit for students and graduates.

Sessional Records

Fairforest Church of Jonesville, South Carolina, has deposited the oldest sessional records in the Archives. Apparently beginning with an entry dated August 16, 1791—the ink has faded to such an extent as to render the figures almost illegible—these minutes antedate certain entries

originating in 1794 pertaining to the present Summerville, South Carolina, Church, when that organization functioned under Congregational polity. Other early session books are from the Bethesda Church of Camden, in the same state, which were started in 1806, and Pine Ridge, Mississippi, beginning in 1807.

Since the session, composed of the pastor and elders in each local church, is the governing body of the congregation, its records are of prime importance. The law of the Presbyterian Church in the United States not only prescribes that an adequate account of sessional proceedings be kept, but that the volume wherein such minutes are entered be submitted for yearly examination and review by the supervising presbytery.

Franklin, Tennessee, has sent the longest consecutive run of sessional records, beginning with 1810 and closing with 1940, though Bethesda is only slightly behind, with a file stretching from 1806 to 1935. The twenty-two volumes from the First Church of Louisville, Kentucky, and related congregations, make up the most extensive collection of materials of this type from a local church. New Orleans First is represented by fifteen such books, covering in its entirety the memorable ministry of Rev. Benjamin M. Palmer, Jr.

Strange to say, the smallest sessional record is from a section not usually associated with diminutives—the State of Texas. This book, weighing a scant two ounces, was once the property of the extinct Galatia Church of Washington County.

A little oblong volume, kept in part by Rev. Archibald McQueen, contains records of the sessions of the Ashpole, Centre, Laurel Hill, and Red Bluff (Smyrna) churches of

Fayetteville Presbytery, North Carolina, during the time in which he served as pastor of these congregations. In the earlier days, the pastor frequently combined his duties as moderator of the session with those of clerk of the same body.

As is inevitable in such cases, a great many varieties of handwriting are evident, marked by various degrees of legibility. The carefully printed names in a register of the California, Missouri, Church are beautiful examples of ornate penmanship. This particular volume also reflects some century-old American Presbyterian history in the gold stamping of its front cover: "Record, Old School Pres. Church, California, Mo."

A particular Florida entry relates an instance in which it was desired to receive certain members into the church on profession of faith. Whereupon the discovery was made that a quorum of the local session was lacking, but that a sufficient number of members representing a neighboring local session were present to transact official business. Whereupon, the visiting session was convened, the members received, and immediately dismissed by letter to the church with which they had desired to affiliate.

While the Foundation has no known records relative to the practice, Rev. A. A. McLean has told of holding sessional meetings over a party line telephone during the days of his early ministry in Oklahoma. These meetings, according to Dr. McLean, followed the full pattern of regular procedure, being opened and closed with prayer.

It is to be understood that records of sessions in custody of the Historical Foundation may be used for research purposes only after the student has secured written authorization from the session of the congregation con-

cerned, or, in case of an extinct church, from the presbytery in whose name the records are held.

Proceedings Of Presbyteries

"Rough Minutes of Presbytery to be transcribed in due time into a Book to appear before some venerable Synod" is the inscription in the oldest volume of Presbytery minutes, from the physical standpoint, held by the Foundation. These records of the Presbytery of South Carolina were copied, with only minor changes, into what is now "Book A" of the Presbytery, covering the years 1785-1790.

A volume made up of a transcript of the record of the earlier years of Hanover Presbytery, beginning with its organization in 1755 and running until 1786, embodies minutes of these early years, but dates from the period immediately following the division of the Presbytery into East and West Hanover in 1829.

NEW ORLEANS STORY

The records of New Orleans Presbytery have an unusual story, both as regards the history of the Presbytery and the minutes themselves. To begin with, the first volume of New Orleans records, though covering a period of less than twelve months (1844-1845), constitutes a total of 323 (small) pages, due to a bitter controversy with which that court was so intensely concerned during its brief existence, and which led to its dissolution within a year from the time of organization.[6] As a matter of information, it is interesting, if not significant, to note that the date of the organizational meeting was none other than

[6]Presbytery of New Orleans, Records, Vol. 1844-1845.

that of Friday, December the 13th (1844).[7]

The War between the States resulted in a number of the members of the Presbytery being confined within the City of New Orleans. These ministers and elders met in an official capacity as Presbytery, while other presbyters, outside the City, held meetings elsewhere. By an act of Presbytery, October 12, 1865, it was ordered that "both sets of minutes be admitted to record upon the books of the Presbytery, as giving the full history in the case, without raising any questions of precedence between the two."[8]

The later history of certain New Orleans records likewise embraces an incident out of the ordinary. In April, 1919, the Presbytery's Historical Committee was authorized to rent a safety vault in which to store "five large handwritten volumes containing the records of the Presbytery from the day of its organization January 8, 1855 to 1898." When the bank in which these had been stored in accord with the above action was unable to produce them, arrangements were made whereby this bank agreed to provide funds up to the amount of Five Hundred Dollars for making such reproductions of available materials as might serve as replacements for these casualties of too meticulous care.[9]

This was accomplished through photographic reproduction of extracts from existing files of the *Southwestern Presbyterian* and certain other items at a cost of approximately One Hundred Dollars. On March 12, 1930, a few

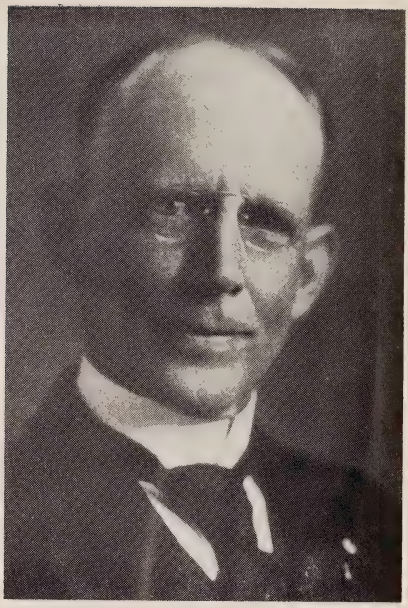
[7]Ibid., p. 4.

[8]Presbytery of New Orleans, Records, Vol. 1855-1865, pp. 312-313.

[9]Presbytery of New Orleans, *Minutes*, Spring 1930, pp. 150-153.



S. H. Chester



R. F. Campbell



Thomas P. Johnston

THREE FORMER CHAIRMEN OF EXECUTIVE COMMITTEE

days after the work had been completed, the missing manuscripts were discovered in the attic of the bank. As a result, New Orleans Presbytery has two sets of records, one primary and one secondary, covering the period concerned, both of which are deposited with the Foundation.[10]

A listing which includes many of the minutes and records in the Foundation Archives comprises the Appendix of this volume.

Letters To Someone Else

There is a peculiar fascination in letters even though they may not have been penned for the perusal of the reader, and the Foundation is rich in such manuscripts.[11] One of the number was obviously used by a professor in Virginia Military Institute as a note of introduction to a Presbyterian minister in his home town slightly more than a century ago. It speaks in commendatory terms of the bearer, a certain Major Jackson, who is described as "a very pleasant companion, a gentleman and a Christian."

A Virginia architect, and owner of a hilltop home which he called Monticello, requests, through a letter now in the Foundation, that a neighboring Presbyterian clergyman come to the residence of the writer to officiate at the funeral services of an acquaintance recently deceased.

The author of the Dabney Papers, which gave the Foundation its initial impetus and supply the theme of the opening sentences of this volume, then serving with the Confederate forces in the field, writes on stationery evi-

[10]*Ibid.*

[11]Such manuscripts are introduced at this point because of their affinity with archival materials.

dently printed for the use of the Federals, with the explanation that it had been captured from the enemy.

A foreign missionary, living at Cape Palmas on the coast of Africa, who had a responsible part in the introduction of the Western World to the gorilla, or vice versa, pens a document freeing two slaves which he possessed in South Carolina, thus disposing of a matter which had been the point of bitter contention with the Abolitionists of New England.

A prominent pastor calls upon a colleague to supply his pulpit for several Sundays while he is to be away—on his honeymoon. All these, and many thousands more make up the collection. There are few subjects under the sun with which they are not concerned and many leaders of American Presbyterianism are represented.

A recently acquired letter written by President Andrew Jackson to Mrs. Andrew Jackson, Jr., deals at length with the baptism of her child and includes somewhat detailed suggestions in regard to the management of the Hermitage, of which she was serving as mistress.

Among the major manuscript collections are those pertaining to Robert F. Campbell (1858-1947), George W. Harlan (1824-1922), Moses Drury Hoge (1819-1899), Samuel R. Houston (1806-1887), Thomas C. Johnson (1859-1936), Walter L. Lingle (1868-), Isaac S. McElroy (1853-1931), Dunbar Ogden (1878-1952), William S. Red (1857-1933), William H. Ruffner (1824-1908), Thomas Smyth (1808-1873), Samuel M. Tenney (1871-1939), and John M. Wells (1870-1947).

Of smaller volume, but containing items of special note, are papers of Robert Z. Johnston (1834-1908), Robert E. Magill (1861-1939), William H. McGuffey (1800-

1873), Benjamin M. Palmer, Jr. (1818-1902), William S. Plumer (1802-1880), Stuart Robinson (1814-1881), James H. Thornwell (1812-1862), Robert A. Webb (1856-1919), and John L. Wilson (1809-1886).

The practice, recently begun, whereby the Moderator of the General Assembly places the papers relating to the discharge of his official duties in the Foundation, gives promise of the accumulation of a collection of great interest and high historical value.

Access to certain manuscript collections in the Foundation is limited in accord with agreements with the donors, while the Director has been instructed by the Executive Committee to exercise his discretion in making other papers available to the public.

CHAPTER VIII

The Realm Of Books

"NOTHING but old books in there," was the report of a non-Presbyterian visitor to her companions, as she glanced into what was rather loosely and even more inaccurately known as the "Curator's Office" in the old quarters of the Foundation at Assembly Inn. The tone of the commentator clearly suggested that "old books" cannot be calculated to arouse any considerable enthusiasm. There are some who think otherwise, even though the books concerned are old; and it is to those of this latter class that the volumes assembled in the Foundation make their appeal.

In the Library are many books of various sorts—big and little, blue and red, famous and forgotten, old and new, ragged and elegant, pompous and colloquial. These have been gathered by divers means and from sundry sources that those who would glean information and gain inspiration from their contents may have the opportunity of doing so at a time convenient and in comfortable and congenial surroundings.

Not all of them are paragons of perfection even from the point of certain basic elements of book-making, for example, one volume consistently and repeatedly, through a typographical error, portrays "Calvanism" as the theological system characteristic of the great Genevan reformer.

Books are good company—if the books are good; and many of that type find a place in the Library. It is the function of this and the succeeding chapters to set forth something of the more significant of these volumes, in order that the reader may be apprised of what is available for visitors to the Foundation who come with a view to making use of those which have been accumulated across the years for the enrichment of its shelves and the profit of its patrons.

There are many books which the Foundation does not have because of their lack of relevance to those subjects with which it is concerned, and far too many because it has lacked the opportunity of acquiring them. Such deficiencies, however, do not detract from those which it does possess and is happy to make available to men and women whose interests lead them to Montreat and guide their steps within its welcoming walls.

Much has been written in praise of books, even as through the instrumentality of books much praise has been heaped upon men. No one has ever been able to determine the exact significance of the term "rare book," though many rooms have been dedicated to their housing. Rare is a convenient and not unprofitable expression for the use of tradesmen, even as it is one to be invoked by librarians when they desire to call attention to a particular volume, and a phrase which brings heartening satisfaction to the patron who is permitted to make use of such a professedly choice item.

The scarcity of a given work does not necessarily insure its inherent worth, but, as in the case of that woman gowned in an "exclusive" dress, that fact lends understandable prestige to its possessor. The desire to acquire that

which others lack is a rather general one, both with individuals and institutions, so that the book which is really rare glows with somewhat of a lustre solely because of that fact.

Some of the Foundation's books are rare; some are significant; still others combine these two qualities in varying degrees. On the other hand many of its thirty-odd thousand volumes can lay claim to neither of these distinctions.

Someday, someone who combines a vision of its potentialities with abundant means will supply funds necessary for the acquisition of all those treasures which will add to its effectiveness as an agency of the Church for the advance of Christ's Kingdom. In the meantime, it is the studied purpose of the administration to secure every procurable item within its province and means and to make the most advantageous use of those which have been thus acquired.

The books needed by the Library are frequently expensive ones, and this is true for at least two reasons: first, many of those of lesser cost have been acquired; and, secondly, the cheaper volumes, even if in the Foundation, would likely be elsewhere. But, after all, this section proposes to consider books which are available rather than those which are lacking; and so it is fitting that we turn to the former in full confidence that the latter will be provided by the Lord's servants in His own good and gracious time.

Books About Books

In addition to books pertaining to people and those dealing with events, the Library has many books about books; for books are not only to be tasted, or swallowed, or

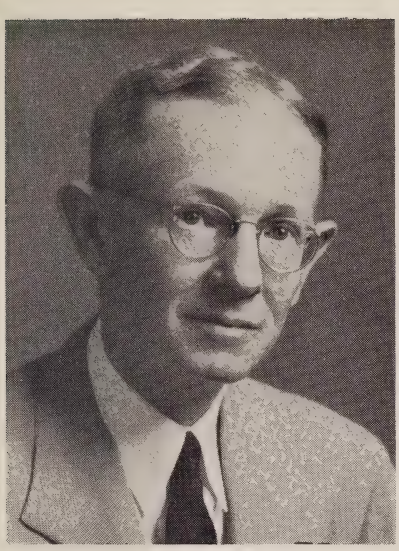
chewed, or digested, according to the nature of the particular volume and in line with the classic observation of the distinguished Lord Chancellor of several centuries ago, but also to be written about.

Works of this nature are the *Catalog of Books Represented by Library of Congress Printed Cards* with supplements (233),[1] the *British Museum Catalogue of Printed Books* (68), Sabin's *Dictionary of Books Relating to America* (29), Evan's *American Bibliography* (13), Gillett's *Catalogue of the McAlpin Collection* in Union Seminary, New York (5), *A Catalogue of Books Relating to . . . America* from the Church Library (5), the Darlow and Moule *Historical Catalogue* of Bibles (4), Crandall's *Confederate Imprints* (2), Barrow's *Bibliography of Bibliographies in Religion,* and the British *Short-Title Catalogue* compiled by Pollard and Redgrave, in addition to a number of related items of similar content and organization. The Foundation is a subscriber to the *American Genealogical-Biographical Index* and has purchased the *British Union-Catalogue of Periodicals.*

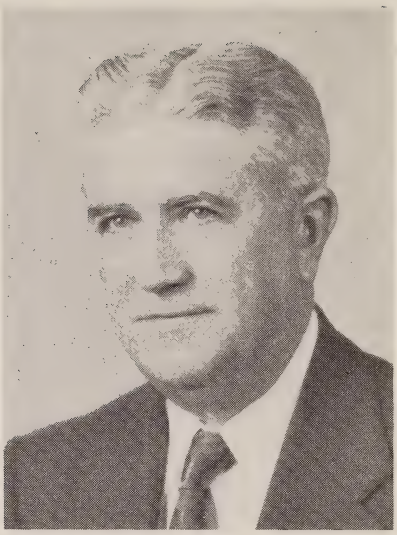
Materials For A Study Of Modern Presbyterianism

While the usual listings of materials herein generally followed is a division into books, periodicals, pamphlets, and manuscripts, it is evident that the average, or above the average, for that matter, worker will be concerned with the aggregate of these several sources as they bear upon the

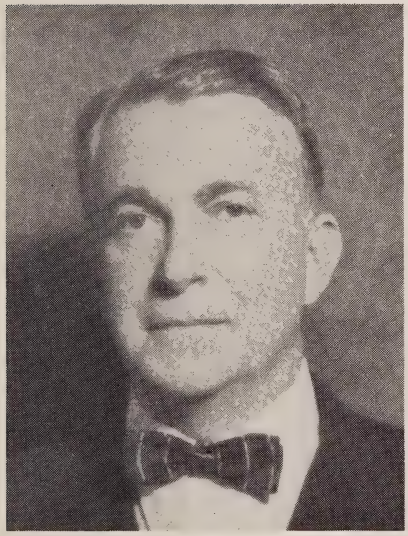
[1]Numerals in parentheses following a title or name of an author indicate the number of volumes in the work under immediate consideration.



William T. McElroy



R. C. Grier



Charles D. Parker



Wayne Wiman

MEMBERS OF EXECUTIVE COMMITTEE

subject of his immediate interests. The following pages will, therefore, serve to set forth a classification of certain holdings following a topical and chronological order rather than that of the physical nature of the items involved.

EARLIER MOVEMENTS

Literature dating from, or relating to, the reform movement before the arrival of Calvin at Geneva (1536) includes a number of works on the Waldenses: Hugh Acland's *Illustrations of the Vaudois* (London. 1831), William Beattie's somewhat similar collection of engravings entitled *The Waldenses* (4 vols. London. 1836), the English version of Henri Arnaud's *Glorious Recovery by the Vaudois* (trans. by Acland. London. 1827), Comba's *History of the Waldenses of Italy* (London. 1889), G. S. Faber's *Inquiry into the History and Theology of the Ancient Vallenses and Albigenses* (London. 1838), W. S. Gilly's *Narrative of an Excursion to the Mountains of Piedmont* (2nd. ed. London. 1825), E. Henderson's *The Vaudois* (London. 1845), Jean Leger's folio *Histoire Generale des Eglises Evangeliques des Vallees de Piedmont ou Vaudoises* (Leyden. 1669), P. Melia's *Origin, Persecutions and Doctrines of the Waldenses* (London. 1870), A. Monastier's *Histoire de L'Eglise Vaudoise* (2 vols. Paris and Toulouse. 1847) and the English translation (London. 1848 and another ed. N. Y. 1849), S. Morland's *History of the Evangelical Churches of the Valleys of the Piedmont* (London. 1658), A. Muston's *Complete History of the Waldenses* (2 vols. London. 1866 and another ed. 1875), J. P. Perrin's *Luthers Forerunners* (London. 1624), J. R. Peyran's *Historical Defence of the Waldenses* (London. 1826), William Sime's *History of the Waldenses* (4th ed. Edin. 1846), C. H.

Strong's *Brief Sketch of the Waldenses* (Lawrence, Kansas. 1893), and Jane L. Willyams' *Short History of the Waldensian Church* (London. 1855).

Early individual reformers are represented by Philip Melancthon's *Loci Communes* in the excessively rare Wittenburg edition of 1521, and Zwingli's *Opus Articulorum* (Zurich. 1535). The *Corpus Reformatorum* section reproducing the works of Zwingli is being procured as made available by the publishers.

INITIATION

Calvin's *Institutes* is found in the first of the Geneva editions, issued in 1550, the earliest English version of 1561, five other Sixteenth Century editions, and the *Corpus Reformatorum* publication of 1869 and the years following, in addition to various other printings of this classic.

Thirteen of his commentaries, covering forty books of the Bible and published in the Sixteenth Century, are available, together with commentaries or lectures on seven additional books of Scripture which date from the early Seventeenth Century. For those who do not read Latin and French, the Calvin Translation Society publication of the mid-Nineteenth Century and the reprint recently issued from Grand Rapids may be consulted.

Calvin's miscellaneous writings in the Foundation include his *Interim Adultero-Germanum* (1549), *De Clementia* (1611), and the *Tracts,* printed in 1612. Doumergue's exhaustive seven-volume work is among the lives of this Reformer in the Library.

COLLECTIONS AND CONFESSIONS

Collections and confessions based upon Reformation

creeds include *Confessio et Exposito Simplex Orthodoxae Fidei* (Zurich. 1566), *Harmonia Confessionum* (Geneva. 1581), *Acta Synodi* (Dordrecht. 1620), *Harmony of the Confessions of the Faith of the Christian and Reformed Churches* (London. 1643), *Corpus et Syntagma Confessionum* (Geneva. 1654), *Collection of Confessions of Faith* (2 vols. Edinburgh. 1719-1722), and Niemeyer's *Collectio Confessionum* (Leipsiz. 1840).

FORMULATION
THE WESTMINSTER ASSEMBLY

Contemporary Westminster Assembly literature includes sundry ordinances and declarations of Parliament dated 1642, 1643, 1644, 1645, 1646, 1647, a *Directory for the Publique Worship of God* of 1644, and another of 1645, a *Shorter Catechism* of 1647 and a later edition of the same year with proof-texts; and a *Larger Catechism* of 1647.

Among the works of the Scots commissioners are Baylie's *Dissuasive* (1645); Gillespie' *Aaron's Rod Blossoming* (1646), *CXI Propositions* (1647), *Treatise of Miscellany Questions* (1649), his *Dispute* (1660), and *Useful Case of Conscience.* Alexander Henderson is represented by the *Platforme of Presbyterian Government,* issued anonymously in 1644; while Samuel Rutherford is recalled by his *Due Right of Presbyteries* (1644), *Lex, Rex* (1644), *Divine Right* (1646), *A Survey of the Spirituall Anti-Christ* (1648), and *A Survey of the Survey of that Summe of Church-Discipline* (1658).

Other relevant items available are the *Principal Acts of the General Assembly of the Kirk of Scotland* of 1643; *An Exact Collection of All Remonstrances* (1643); Rushworth's *Historical Collections* (8 vols. 1721-22); *Historical*

Essay Upon the Loyalty of Presbyterians (1713); *Letters and Journals of Robert Baillie* (3 vols. 1841-42); and A. F. Mitchell's *Minutes of the Westminster Assembly of Divines* (1874).

Enduring and current evidence of the work of the Westminster Assembly is the *Confession of Faith.* The Foundation has British printings dated 1647, 1652, 1658, and 1675, in addition to eighteen issues produced during the 1700's; as well as the celebrated Savoy (Congregational) Declaration of 1658 (London. 1659).

Representing the Presbyterian Church in the United States of America are Confessions published in 1789, 1792, 1797, and thirty different volumes appearing at various times during the Nineteenth Century. There are also a number of Westminster Confessions as adopted by the United Presbyterian Church and its constituent and allied bodies, and others as embraced by the Presbyterian Church in the United States.

The extensively altered Cumberland Presbyterian version may be consulted in nine century-old imprints, dating from the excessively rare first edition of 1815, and subsequent ones of 1821, 1830, 1834, 1837, 1839, 1843, 1849, and 1849-50.

ORGANIZATION
THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA

The General Assembly of the Presbyterian Church in the United States was organized in December, 1861, as that of the Confederate States of America. Among the materials in the Foundation dealing with this procedure are the following:

B. M. Palmer, Jr.'s *Thanksgiving Sermon of* 1860 (pamphlet).

James H. Thornwell's *Our Danger and Our Duty* (pamphlet).

Minutes of various sessions, presbyteries, and synods recording actions of these bodies looking toward the organization of a General Assembly by the Presbyterians of the South.

Papers of James H. Thornwell relating to a convention to be held in the summer of 1861.

Minutes of the resultant convention held at Atlanta, Ga., in August, 1861, to lay plans for such an organization.

The original manuscript of the "Address to all the Churches of Jesus Christ throughout the Earth," adopted, and signed by each commissioner to the first Southern Assembly.

The *Assembly Reporter,* daily newspaper published during the session of the first General Assembly of 1861, which was held in Augusta, Ga.

Minutes of the General Assembly of the Presbyterian Church, U.S.A., 1861.

Minutes of the General Assembly of the Presbyterian Church in the Confederate States of America, 1861.

Manuscript draft of a farewell letter prepared by Dr. Thornwell which he proposed to have the Assembly address to the U.S.A. General Assembly.

Manuscript articles of incorporation of the Trustees of the General Assembly.

Original manuscript volume of Minutes (Apr 2, 1858-May 19, 1860) of the United Synod (New School in the South), which was merged with the General Assembly, C.S.A., in 1864.

Various religious newspapers and reviews of contemporary date.

British History And Historians

Among the more inclusive materials on Scotland are the publications of the Scottish History Society, 1887- 1944 (119), the *Historians of Scotland* (10), and the *Scots' Peerage* (9), along with histories of Scotland, either general or dealing with particular periods or phases of the nation's life, by the Duke of Argyll (2), James Balfour (4), P. Hume Brown (3), James Browne (8), J. H. Burton (8), Robert Chambers (2), Henry Craik (2), J. S. Keltie (2), Andrew Lang (4), Robert Lindsay (2), James Mackenzie, John Mackintosh (4), Donald Macmillan, Thomas Pennant (1771 ed.), William Robertson (2), W. F. Skene (3), G. M. Thomson, P. H. Tytler (4), and J. A. White (3).

Related works include *Baronial and Ecclesiastical Antiquities of Scotland* (4), Chambers' *Biographical Dictionary of Eminent Scotsmen* (4), and the *Scottish Nation* (3).

Numbered among the ecclesiastical histories and kindred compositions pertaining to Scotland are those of Thomas Aikman (3), William Andrews, the Duke of Argyll, James Barr, Peter Bayne, A. Bellesheim from the Roman Catholic viewpoint (4), Thomas Brown, James Bryce (2), John Buchan and G. A. Smith, Robert Buchanan (2), David Calderwood (8), Andrew Clarkson, George Cook (3), William Crookshank (2), John Cunningham (2), Daniel Defoe, Nicholas Dickson, Andrew Edgar (2), W. Ewing,

J. R. Fleming (2), Robert Flint, John Forbes, George Grub (4), H. F. Henderson, William Hetherington (2), Kirkwood Hewat, J. K. Hewison (2), Matthew Hutchison,

A. T. Innes, J. C. Johnston, Robert Keith (3), James Kirkton, John Knox (6), J. P. Lawson, John Lee (2), Robert Logan, Peter Lorimer, William Mackelvie, J. Marshall, A. Mitchell, J. C. Moffat, A. S. Morton, P. Muir, C. G. McCrie (2), A. R. McEwen, James McKerrow, Thomas McLauchlin, John McPherson, Mark Napier (2), John Row, David Scott, Alexander Shiels, Robert Small (2), John Spottiswoode (3), A. P. Stanley, Thomas Stephen (4), Andrew Stevenson, Alexander Stewart and J. K. Cameron, R. H. Story (6), Gavin Struthers, J. H. Thompson, A. B. Todd, N. L. Walker, C. L. Warr, Hugh Watt, and Robert Wodrow (4).

The publications of the Spalding Club and the Wodrow Society are available. The *Fasti Ecclesiae Scoticonae* (7) constitute a prime reference for clerical biography.

Among the theological collections from England are the works of Richard Baxter (23. Also a four-volume folio edition), Thomas Goodwin (12), Edward Irving (5), John Lightfoot (13), John Owen (21), John Strype (27), and the Parker Society publications.

There are histories of English Dissent by Peter Bayne, James Bennett (2), Kenneth Black, Bogue and Bennett, Henry W. Clark (2), J. Hay Colligan, R. W. Dale, Horton Davies, Robert Halley, Samuel Hopkins (3), T. S. James, J. B. Marsden (2), Jerom Murch, Thomas McCrie, Daniel Neal (2), B. Nightingale (6), Samuel Palmer (2), Herbert S. Skeats, Skeats and Miall, Roland G. Usher, and Walter Wilson (4).

Provokingly anti-Presbyterian is *Aerius Redivivius: or the History of the Presbyterians* (2nd edition. 1672), whose author, Peter Hylyn, served as chaplain to both Charles I and Charles II. As may be surmised from these

associations, his estimate of Presbyterians and Presbyterianism is not unduly high. The nature of *The Countermine: or, A Short but True Discovery of the Dangerous Principles, and Secret Practices of the Dissenting Party, Especially the Presbyterians* (1677) may be inferred from its title.

The story of Irish Presbyterianism in its totality or various aspects is represented by the works of Patrick Adair, Samuel D. Alexander, Richard Dill, C. H. Irwin, W. D. Killen, W. T. Latimer, A. G. Lecky, J. S. Reid (3), David Stewart, and Thomas Witherow.

Southeastern Background

There are a good number of holdings in the nature of what may be termed background material relating to the United States, and more especially to the various states within the territory occupied by the Southern Presbyterian Church.

These publications embrace the following:

Philip A. Bruce, *History of Virginia* (6 vols. 1924), Charles Campbell, *History of the Colony and Ancient Dominion of Virginia* (1860);[2] William H. Foote, *Sketches of Virginia* (1850), and *Sketches of Virginia . . . Second Series* (1855); Henry Howe, *Historical Collections of Virginia* (1845); Robert R. Howison, *A History of Virginia* (2 vols. 1848); Samuel Kercheval, *History of the Valley of Virginia* (1850); Edward D. Neill, *Virginia Carolorum* (1886), and *Virginia Company* (1869); Alexander S. Withers, *Border Warfare* (1831).

Colonial Records of North Carolina (10 vols. 1886-

[2]This particular volume was confiscated by a Federal officer in the course of the War between the States.



Mrs. Samuel Mills Tenney

Mrs. Margaret Matthews



1890), and *State Records of North Carolina* (16 vols. 1895-1905), and *Index* (4); E. W. Caruthers, *A Sketch of the Life and Character of the Rev. David Caldwell, D.D.,* (1842), and *Revolutionary Incidents* (1854), and *Revolutionary Incidents, 2nd Series,* (1856); *William H. Foote, Sketches of North Carolina* (1846 and reprint of 1912); John W. Moore, *Roster of North Carolina Troops in the War between the States* (4 vols. 1882); John H. Wheeler, *Historical Sketches of North Carolina* (1851); Hugh Williamson, *The History of North Carolina* (2 vols. 1812).

Alexander Hewatt, *Historical Account of . . . South Carolina and Georgia* (2 vols. 1779); George Howe, *History of the Presbyterian Church in South Carolina* (2 vols. 1870-1883); F. D. Jones and W. H. Mills, *History of the Presbyterian Church in South Carolina since 1850* (1926); David Ramsay, *The History of South Carolina* (2 vols. 1809 and 1 vol. edition of 1858); Wm. James Rivers, *A Sketch of the History of South Carolina* (1856).

C. C. Jones, *History of Georgia* (2 vols. 1883); James Stacy, *A History of the Presbyterian Church in Georgia* (1912); William B. Stevens, *A History of Georgia* (Only 1 of 2 vols. 1847); George White, *Statistics of the State of Georgia* (1849).

Anon., *The War in Florida* (1836); Fred L. Robertson, *Soldiers of Florida in the Seminole Indian—Civil—and Spanish-American Wars* (n. d.).

Thomas P. Abernathy, *The Formative Period in Alabama. 1815-28* (1922); T. H. Ball, *A Glance into the Great South-East* (1882); Saffold Berney, *Hand-book of Alabama* (1878 and 1892 editions); W. Brewer, *Alabama: Her History, Resources, War Record, and Public Men* (1872); Joel C. DuBose, *Sketches of Alabama History*

(1901); Thomas McA. Owen, *History of Alabama and Dictionary of Alabama Biography* (4 vols. 1921); Albert J. Pickett, *History of Alabama* (2 vols. 1851).[3]

Will T. Hale and Dixon L. Merritt, *A History of Tennessee and Tennesseeans* (8 vols. 1913); John Haywood, *The Civil and Political History of the State of Tennessee* (1823 and 1891 editions); J. G. M. Ramsey, *Annals of Tennessee* (1853).

Robert H. Bishop, *An Outline of the History of the Church in the State of Kentucky* (1824); Lewis Collins, *Historical Sketches of Kentucky* (1847); Robert Davidson, *History of the Presbyterian Church in the State of Kentucky* (1847); Thomas M. Green, *The Spanish Conspiracy* (1891).

J. F. H. Claiborne, *Mississippi as a Province, Territory and State* (1880); Timothy Flint, *History and Geography of the Mississippi Valley* (2 vols. in one. 1832); James Hall, *A Brief History of the Mississippi Territory* (1801).

Eugene C. Barker, ed., *Texas History* (c. 1929); Geo. Wilkins Kendall, *Narrative of the Texas Santa Fe Expedition* (2 vols. 1856); William Kennedy, *Texas* (1925); Niles and Pease, *History of South America . . . to which is annexed a Geographical and Historical View of Texas* (2 vols. in one. 1839); Homer S. Thrall, *A Pictorial History of Texas* (1879); J. W. Wilbarger, *Indian Depredations in Texas* (1890).

[3]For the past quarter-century, Rev. Jas. W. Marshall has been engaged in preparing a definitive history of the Presbyterian Church in Alabama. The manuscript presently exceeds eight thousand typed pages.

CHAPTER IX

Great Bibles And A Great Benefactor

FEW institutions have been the beneficiaries of such devotion as that bestowed upon the Foundation by Mr. Wallace Parham of Mobile, Alabama. It is especially fitting that he should be memorialized, not only by the office of the Director, as has been previously indicated, but through that rich collection of Bibles bearing his name.

Some idea of the prominence of his gifts among the Foundation's copies of the Scriptures may be gathered from the fact that, when six of the Library's noteworthy English Versions were selected for an exhibit during the week of the 1955 Sprunt Lectures at Union Theological Seminary in Virginia, five of the number thus chosen were marked by the Parham nameplate.

An illustration of Mr. Parham's eagerness for the Foundation to possess great copies of the Word of God is found in an early morning telegram from him inquiring if the Library contained a specified volume. When he received a return wire answering in the negative, a cable was immediately dispatched to London for a magnificent copy of the Stephanus 1550 edition of the New Testament. Thus this volume was secured for the Foundation and those who shall visit it through the years to come.

Notable Copies Of The Word Of God

VULGATE, 1478

This Bible, representing the transition from manuscript to printed form, reproduces the text of the Vulgate, translated by Jerome, as this early scholar is much better known than by his real name of Eusebius Sophronius Hieronymus, around the year 400. The body of the material is printed in black-faced type, while the initial letters of each chapter are inserted by means of a pen. There are several elaborately illuminated capitals in the book.

The information usually carried on the title page of a volume in later years is found in this incunabulum at the end of the Book of Revelation, revealing the printer as Antony Coberger and the place of publication as Nuremburg, Germany.

The Foundation's copy is in the original binding.

MATTHEW'S BIBLE, 1537

Dated a scant two years after the first publication of the complete printed Bible in the English Language, this issue derives its name from that of "Thomas Matthew," an obvious pseudonym, which is attached to the preface. Conjecture is that this "Thomas Matthew" was actually John Rogers, who later suffered martydom, or perhaps Miles Coverdale. Antwerp, Belgium, has been suggested as the likely place of printing, though the title is silent in this regard.

Antedating by a number of years the time when the Bible was divided into verses (around 1551), this issue inserts the letters of the alphabet along the margins in order



WALLACE PARHAM



MEETING OF EXECUTIVE COMMITTEE, 1938
Seated, left to right: R. E. Magill, S. H. Chester, Mrs. W. T. Fowler, Samuel Mills Tenney, Mrs. Tenney. *Standing*: K. H. Patrick, Wallace Parham, J. W. Caldwell, Thomas P. Johnston.

to facilitate reference to any given approximate place in the chapters.

The title and a number of other pages are missing from the front of the volume. One cover is gone and the other detached. The New Testament title is preserved. Parham Collection.

GREAT BIBLE, 1540

This, the second edition of the Great Bible, so-called because of its size, was published in April of the year 1540. From the preface, prepared by Archbishop Cranmer, it is more definitely known as Cranmer's Bible.

The Foundation's copy has a beautifully hand-lettered page appearing in the early section of Genesis instead of a missing original. The binding is modern. Parham Collection.

WIFE-BEATING BIBLE, 1549

An edition of Matthew's Version in which a note attached to I Peter 3:1 has given rise to the strangely surprising title employed to designate it. This comment, occasioned by the admonition that wives be in subjection to their husbands, reads:

> He dwelleth wyth his wyfe accordinge to knowledge, that taketh her as a necessarye healper, and not as a bonde servaunte or a bonde slave. And yf she be not obedient and helpfull unto hym, endeauoreth to beate the feare of God into her heade, that thereby she maye be compelled to learne her dutie and do it.

This drastic authorization does not appear to have met with unduly favorable reception, since it was omitted from later printings of the version in question. Parham Collection.

STEPHANUS GREEK TESTAMENT, 1550

An unusually beautiful volume, bound with the coat of arms of a French archbishop on both covers. This publication is of historic significance in that it is substantially the basis of the Textus Receptus. It was skillfully and attractively printed at Paris in a cursive style of Greek type, and lacks division into verses. Such an arrangement was first to appear in a Stephanus Testament of the following year (1551).

The Greek is somewhat different from that to which modern New Testament readers have become accustomed, in that it involves the use of a considerable number of abbreviations. Parham Collection.

GENEVAN, 1560

This might be fittingly and accurately termed the Presbyterian Bible, since it was issued from Geneva, and carries copious Calvinistic notes.

It was the first English version to divide the text into verses, to use Roman rather than Old English type, and to appear in relatively small size; and was the popular English Bible during the half-century preceding the King James.

From the translation of Genesis 3:7, "Then the eyes of them bothe were opened, & they knewe that they were naked, and they sewed figtre leaves together, and made themselves breeches," the Genevan Version is widely known as the "Breeches Bible." Parham Collection.

BISHOPS' BIBLE, 1572

The Bishops' Bible, reputedly so-called because nine of its company of translators were bishops, first appeared in 1568. Archbishop Parker was the guiding spirit of the en-

terprise, and literally fulfilled his office of bishop in overseeing its production. The translators seem to have done their work independently to a great extent.

The Bishops' Bible is in two large volumes and was an expensive publication. The text of the Old Testament is substantially that of the Great Bible, from which Cranmer's preface was reprinted, along with a second such introduction by Archbishop Parker. Parham Collection.

RHEIMS-DOUAI, 1582, 1609, 1635

A Roman Catholic translation into English, produced on the Continent of Europe from the Vulgate. The New Testament was published at Rheims, and the first part of the Old Testament at Douai in 1609, to be followed by the second portion in the year following. The printing runs entirely across the octavo pages as in many modern versions. Parham Collection.

GREAT POLYGLOT, 1599

This two-volume New Testament embraces twelve languages in six parallel columns. The text on either of two pages facing each other is the same. The page on the reader's left carries the Syriac and Italian (one following the other verse by verse in the same column), Hebrew and Spanish, Greek and French; while the page on the right is in Latin and English, German and Danish, Bohemian and Polish. The surprising resources of the Nuremberg printer are indicated by his possession of the necessary type for the production of this multi-language Testament.

KING JAMES, 1611

The Foundation's oldest copy of the King James Ver-

sion carries a New Testament title page of 1611. That of the Old Testament is missing.

There are several evident errors in the printing. A list of the Books of the Bible places First Corinthians and Second Corinthians in the Old Testament in lieu of First and Second Chronicles. In Matthew 26:36, "Judas" appears for "Jesus." This mistake has been corrected in ink, seemingly long ago.

Robert Barker, printer to the King, was the publisher. One feature, certainly more logical than that of some present practices, is found in the fact that words supplied by the translators to complete the English meaning from the Hebrew and Greek are in much smaller and lighter type than the body of the text, rather than in the misleading italics to which we have become confusingly accustomed. It is also more scholarly than the omission of any indication of the addition of such words.

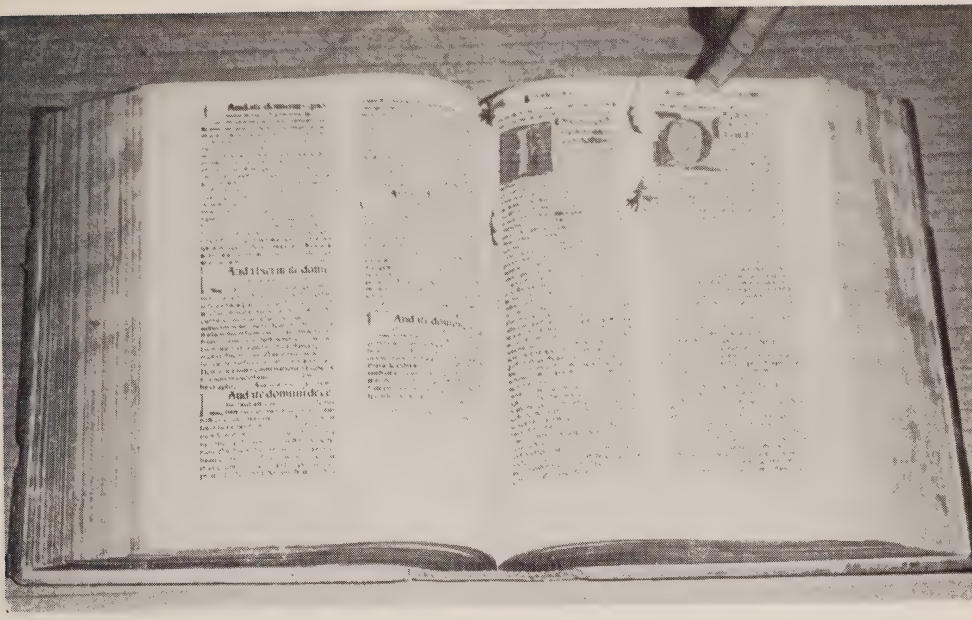
A leaf missing from First Corinthians has been supplied through the insertion of a somewhat smaller one from a copy of the Genevan Version. The addition of a strip of paper to the bottom of the substitute brought it up to the size of the Bible.

In addition to Bibles of this nature, the Foundation has a number of such volumes which are of interest because of their history and association.

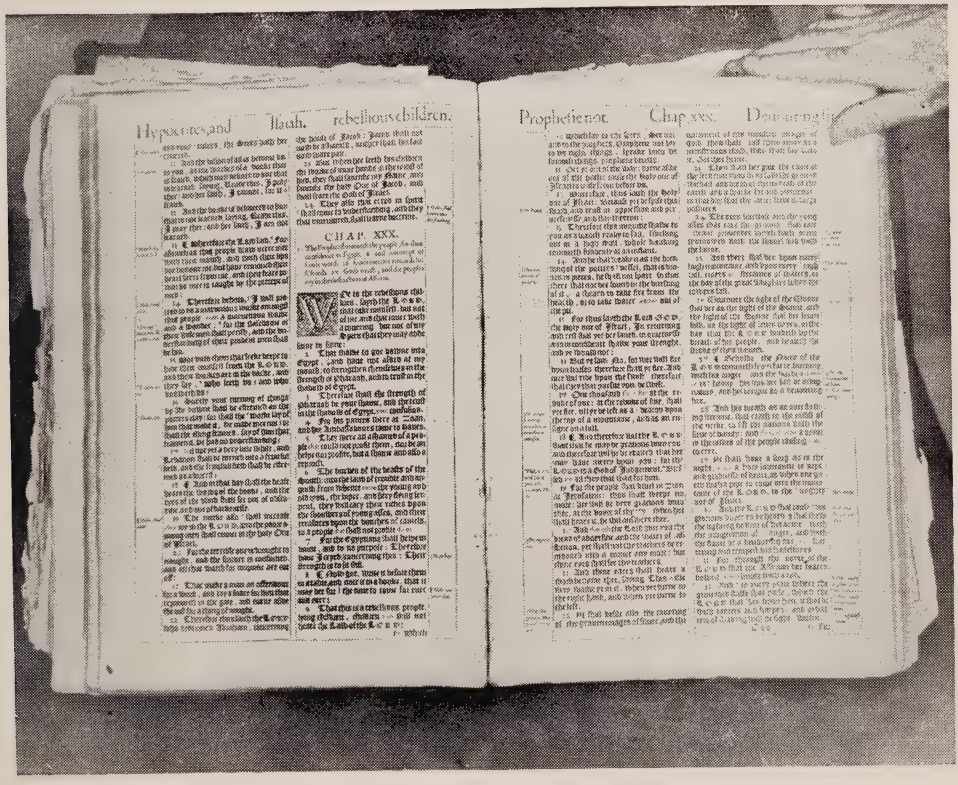
Bibles That Have Traveled

ROUND TRIP TO THE MOON

On Christmas Day, 1892, when Miss Blanche Owens presented a New Testament to one of her Sunday School pupils by the name of John Neal, she had little idea that



VULGATE, 1478



KING JAMES, 1611

FAMOUS VERSIONS OF THE SCRIPTURES

this book would eventually travel a distance in excess of that represented by three round trips to the moon before finding a resting place in the Historical Foundation. She would, needless to say, have been endowed with a generous gift of precognition, in the first place, to have sensed that it would ever reach the Foundation; since that institution was then well above a quarter-century in the future.

Of course, the 1,460,000 plus miles traversed by the little volume were not always in the exact direction of the moon, but rather back and forth by train across the comfortably expansive State of Texas; for John Neal became a railway conductor and constantly carried the Testament with him during his years of professional travel. But if you are good at Astronomy and fair at Mathematics you can determine that the figures work out admirably.

STRANGE PRIZE OF WAR

Thrilling among the epics of the War between the States is the story of the importation of Testaments from England into the Confederacy by means of blockade runners. Many copies of the Scriptures were thus made available to the men in the Southern Armies, and Moses D. Hoge became noted for his association with this enterprise.

Not all the Confederate ships carrying Testaments from Europe were successful in running the Federal blockade, and the volume under consideration fell into the hands of the Northerners as a prize of war, evidently in company with a considerable number of its counterparts, as is evidenced by a paper label pasted on the inside of the front cover.

Another such Testament in the Historical Foundation apparently made the trip safely before arriving in the Con-

federacy and, some three-quarters of a century later, at Montreat.

HOME FROM THE WARS

"Presented to Joseph Chester for committing to memory Christ's Sermon on the Mount at the Mt. Holly Sabbath School, April 10th, 1853," reads the flyleaf of a partially mutilated Bible in the Library. But that is only the beginning of the story.

Joseph Chester, while a student at Washington College (Washington and Lee University) enlisted with the Liberty Hall Volunteers in the War between the States, and was killed in the Battle of Spottsylvania in 1864. Five years later, his brother, S. H. Chester, later Secretary of Foreign Missions of the Presbyterian Church, U.S., upon entering Washington College, found an old suitcase which had been sent back to Lexington from the field of battle. In it were a suit of Confederate gray, a few toilet articles, and this Bible.

DOWN ACROSS THE YEARS

Several successive inscriptions mark a little Greek Testament which was published at London in 1829:

> Rev. John H. Rice, D.D.
> a token of affection from
> his friend & brother in the
> Redeemer.
>
> S.H.C.
>
> New York,
> Oct. 6, 1830

> To William S. White from
> his much loved friend
> Mrs. Anne Smith Rice—
> A memento of her departed
> husband the Rev. John Holt

Rice, D.D.
Septr. 3, 1831.

Presented to Rev. R. Excell
Fry, Pastor Central Presbyterian
Church, Mobile, Ala., by Mrs. Joel
Goldsby, granddaughter of William S.
White.
August, 1922.

Pulpit Bibles With A History

THE FIRST PRESIDENT OF DAVIDSON COLLEGE MRS. STONEWALL JACKSON AND THE CASTANEA GROVE BIBLE

Rev. Robert Hall Morrison is perhaps best known as the first President of Davidson College; but, for the purpose of this story, he is to be identified as instrumental in the organizing of Castanea Grove (now Castanea) Presbyterian Church in piedmont North Carolina, on August 16, 1861.

Dr. Morrison is also remembered for the numerous and distinguished members of his family who served as officers in the Confederate Army; since two of his sons were commissioned as captains, and one as a major; while his daughters were wives of Major A. C. Avery, Col. Jno. E. Brown, Brigadier-General Rufus Barringer, Lieutenant-General D. H. Hill, and Lieutenant-General Thomas J. ("Stonewall") Jackson, respectively.

Some twenty-eight years after the organization of Castanea Grove Church, Mrs. Jackson, nee Mary Anna Morrison, presented a pulpit Bible to the congregation. This volume, with an inscription in her own handwriting, is now in the Foundation.

GENERAL SHERMAN IN NEW ROLE

It is quite a jump from Mrs. Jackson to William

Tecumseh Sherman, widely known for his lexicographic contribution relative to the essential nature of formally constituted armed conflict; but both were associated with Bibles now in the Foundation—different Bibles, though.

On the excessively rainy night of March 9th, 1865, General Sherman, according to his own account, sought refuge in the building of Bethel Presbyterian Church in southeastern North Carolina.[1] The Pulpit Bible from Bethel is now at Montreat, and the inside of the front cover bears the following pencilled entries, all addressed to the Bethel Pastor:

"Mr. McNeill will please preach a sermon on the illusions of pleasure and hope."

"Mr. McNeill will please prove the absurdity of the Universalist doctrine."

"Mr. McNeill will please preach a sermon from the First Epistle of John 4 chapter."

"Mr. McNeill will please pray for Old Abe."

"By order of
W. T. Sherman,
Major Genl. Comd.
U. S. Forces."

So read the inscriptions.

[1]William T. Sherman, *Memoirs of Gen. W. T. Sherman,* pp. 293-294.

CHAPTER X

Papers Of The Past And Present

"TODAY'S newspaper wraps tomorrow's fish," may be an axiom of the trade, as publishers are admonished to remind themselves; but time appears to deal more gently with old magazines, which frequently improve with age, at least, if one is to judge by the prices set on them by dealers when offered for sale. In any event, they seem to mellow with the passing of the years, and certainly reflect the convictions, customs, and tastes of the bygone era when they appeared fresh, if not hot, off the press.

The Foundation has a collection of this type of literature which provides a refreshingly fertile source for the serious student and proves of no small interest to the less ambitious reader who desires to stimulate his imagination rather than to tax his intellect. Certain of these publications, while found in numerous libraries, such as the *Princeton Review,* long associated with the distinguished Hodge Family, and the *Southern Presbyterian Review,* which began with the ascendency of James Henley Thornwell and closed under the editorship of James Woodrow, a man who combined the talents and activities of scientist, theologian, editor and publisher, divinity and university professor, and bank president, cannot be disregarded by any one who wishes to grasp the range and vigor of theological thought in the Presbyterian Church during the Nineteenth Century.

Somewhat less known reviews, such as the *Baltimore Literary and Religious Magazine,* the *Danville Review,* and the *Presbyterial Critic,* frequently proved to be considerably more colorful than their more influential contemporaries. These with the *True Baptist* who, happily, turns out to be a Presbyterian, and the *Presbyterian Advocate,* terminated by its publisher well above a century ago after a run of one year, lest it interfere with the circulation of his religious newspaper, the *Western Luminary,* are worthy of more than the formality of a passing note.

A variant type of periodical was the *Presbyterian Almanac,* compiled annually by Joseph M. Wilson, and issued from Philadelphia. Its ten volumes cover the years 1858/59-1868 and form a mine of Presbyterian data on the various branches of the Church and its leaders of that all-too-brief period during which it was published.

The very rare *Virginia Religious Magazine* is a relic of one of the earliest of Southern Presbyterian ventures in journalism. Rather strangely, the only known copy of the first issue of this journal, which was conducted under the auspices of the Synod of Virginia from 1804 to 1807, is in the Carnegie Library of Atlanta, Georgia. Perhaps the choicest gem in the Foundation's array of magazines for women is the *Ladies' Pearl,* an unofficial Cumberland Presbyterian publication, professedly "devoted to the various interests of the females of the South and West." This began in 1852 and was eventually merged with another periodical of similar interests and purposes, *Electra,* of St. Louis, Missouri, in 1884.

The spirit and determination of the early religious journalist is well expressed by Robert Frazier, editor of the monthly *Religious Ark,* in his valedictory:

> The excitement of writing has been among the sweetest pleasures of our life. That excitement has cheated us out of many a dinner and many an hour of sleep! For we have often been so absorbed with it as to forget for long hours together either to eat or sleep. And now in parting with a publication of our own we seem to be giving up the best thing of this life.[1]

Presbyterian And Reformed Press

No serious study can be made of any denomination which does not involve a careful examination of the periodicals generally circulated among its adherents. In like manner, no one can know Presbyterians of the past apart from their religious newspapers; for such publications both reflect, on the one hand, and mold, on the other, the thought and life of their readers.

The Historical Foundation has assembled some ten thousand volumes of such materials. It is obviously impossible to list, much less describe, these holdings. The approach contemplated is rather that of concentrating, for the greater part, on those journals which have figured rather largely in the affairs of the Presbyterian Church in the South, with more or less incidental reference to certain other papers.

That any denomination derives substantial profit from an official literary organ is obvious; that an avenue for the expression of various and even divergent points of view on matters ecclesiastical is desirable is scarcely less evident. The Presbyterian Church in the United States is presently distinguished by the publication of three independent religious weeklies within its bounds, largely cen-

[1]Aug 1842, p. 185.

tering their attention upon its problems and progress—the *Christian Observer, Presbyterian Outlook,* and *Southern Presbyterian Journal.* The possession of this trio of publications is conducive to freedom and fulness of discussion, both from an editorial standpoint and from that of contributors. When these are added to the *Presbyterian Survey,* the Church's official monthly, the resultant situation is one that might logically be, and not unlikely is, envied by other Presbyterian and Reformed bodies.

In contrast, the usual present day pattern in the United States is that of a journal, generally a weekly, enjoying official or semi-official status, and largely dominating, if not monopolizing, the field.

This is true, by and large, of the following current publications of the churches indicated, of which the Foundation's holdings are listed following the date of establishment which is in parentheses after the name of the church concerned:

Associate Presbyterian Magazine (as *Associate Presbyterian,* 1858-1892), Associate Presbyterian Church (1858) 1+ x 65 issues.

Associate Reformed Presbyterian (as *Due West Telescope,* 1850-1866), Associate Reformed Presbyterian Church, (1850) only 84 issues before 1923, 1923+ x several issues.

Banner (as *Banner of Truth,* 1866-1906), Christian Reformed Church, (1866) 1-1899, 1904+ x several issues.

Christian Beacon, Bible Presbyterian Church, (1936) 1+ x several issues.

Church Herald (as *Intelligencer-Leader,* 1934-1943), Reformed Church in America, (1944) 1+ x several issues.

Covenanter Witness, Reformed Presbyterian Church of North America, (1928) 1+.

Cumberland Flag, Colored Cumberland Presbyterian Church, (1926) fragments.

Cumberland Presbyterian (title varies), Cumberland Presbyterian Church, (1830) very scattered 1873-1881, fair 1882-1889, good 1890-Aug 1910, 1933, 1936+ with few exceptions.

Kingdom Herald, Upper Cumberland Presbyterian Church, (1954) 1+.

Presbyterian Guardian, Orthodox Presbyterian Church, (1935) 1+.

Presbyterian Life, biweekly of Presbyterian Church, U.S.A., (1948) 1+.

Reformed Presbyterian Advocate, Reformed Presbyterian Church in North America, General Synod, (1867) 1-1878, 1929+.

United Presbyterian (as *The Preacher,* 1842-1854; *Preacher and United Presbyterian,* 1854-1857; *United Presbyterian, Continuation of the Preacher,* 1858; *United Presbyterian, Continuation of the Preacher and Westminster Herald,* 1859-1864) now of the United Presbyterian Church, (1842) Nov 24, 1843-1846 x 8 issues; 1849-1861 x 37 issues; broken 1862-1864, 1867; substantially complete 1868-1874; fragments 1875-1876; broken 1885-1887; Aug 6, 1925-1927; 1929+.

Weekly Religious Journalism At The South

One of the three religious weeklies circulated among Presbyterians in the South traces its origin to 1813; another, in like manner, to 1819; while the third has shown

remarkable vitality across the dozen or more years of its career.

The two older publications, as of the present, represent the result of mergers of certain parent and numerous adjunct lines. It is not too much to assert that a survey of the various periodicals thus involved would go far toward constituting an outline history of journalism among Southern Presbyterians. In view of this fact, it is judged appropriate to set forth such a review of these papers, accompanied by relevant notes of the Foundation's holdings of the particular titles under consideration. Needless to say, any missing Presbyterian periodicals will be received with deep gratitude.

CHRISTIAN OBSERVER
(1813)

At the beginning of the fall of 1813 no paper devoted to the causes of religion appears to have been published in the City of Philadelphia.[2] This lack was not long to continue; for on the fourth of September of that year a four-page periodical, bearing the somewhat strange device of the combination of a scythe, skull, hour-glass, serpent, and book—probably the Bible—made its appearance. This carried the name of *Religious Remembrancer,* and is the direct and uninterrupted ancestor of the *Christian Observer,* linked through a line of four succeeding and connecting titles.

It is evident from the comparison of a copy of the first issue of the *Religious Remembrancer* in possession of the Foundation with another held by the publishers of the *Christian Observer* that this initial number ran through

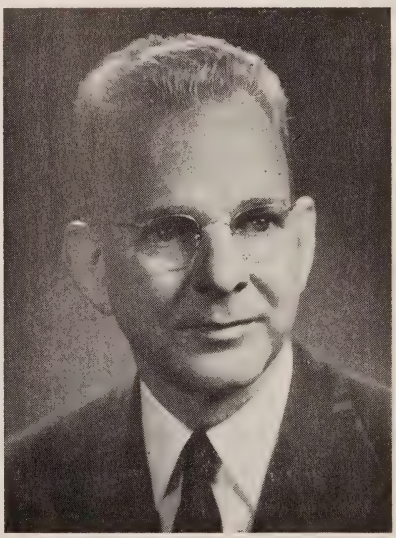
[2]*Religious Remembrancer,* Sept 4, 1813, p. 1.

MEETING OF EXECUTIVE COMMITTEE, 1952

Seated, left to right: Thomas H. Spence, Jr. (Director), Thomas P. Johnston, Mrs. Frank Barker, Charles D. Parker. *Standing*: K. H. Patrick, Hamilton W. McKay, Thomas Campbell, Dwight M. Chalmers.



HISTORY AND HISTORIANS



DWIGHT M. CHALMERS

two printings, since the originals in question are distinctly variant. The Foundation has only this inaugural issue of the *Remembrancer.*

This periodical closed on Aug 16, 1823; and was succeeded by the *Christian Gazette and Youth's Herald,* which ran through Apr 30, 1825. At this time, a merger was effected with the *Circular* of Wilmington, Delaware, to form the *Philadelphian.* No copies of either of these constituent journals are in the Foundation.

The *Philadelphian* began its eleven-year career on May 6, 1825. Its final issue was dated Apr 14, 1836. Twenty-two issues are in the Library of the Foundation.

The *Philadelphia Observer,* Apr 21, 1836-Jan 12, 1839, continued the line. The Foundation has one number of this periodical for 1836, seventeen for 1837, thirty-eight for 1838, and the two published in 1839.

A union of the *Philadelphia Observer* with the *Southern Religious Telegraph* of Richmond, Virginia, produced the *Religious Telegraph and Observer* which covered the period Jan 24, 1839, through Dec 26 of the same year. The Foundation file is practically complete, running from Jan 31 (No. 2) through Dec 26, 1839, save for Dec 19.

The name *Christian Observer* was introduced on Jan 2, 1840; and, after the passage of one hundred and sixteen years, continues to distinguish this historic weekly. With the opening of the War between the States, the publishers expressed their intention of issuing two editions, one from Philadelphia and the second from Richmond. This was soon abandoned in favor of a single publication edited at Richmond. In 1869, the paper was moved to Louisville, Kentucky, and from that city it has since been circulated.

Rev. Amasa Converse became owner and publisher

in 1827, and the periodical has been published continuously since then by three generations of the Converse family—Rev. Amasa Converse, Rev. F. Bartlett Converse, and Mr. Harry P. Converse, the services of each overlapping the other.

The Foundation's file under the title *Christian Observer,* which came as a gift from the publishers, as did also a number of volumes of papers already mentioned in this section, is complete with the following exceptions: Mar 5, 1840; Nov 5, 1841; Oct 21, 1842; Dec 25, 1846; Mar 11, 1854; Aug 22-Nov 14, 1861; Jan 23 1862; July 7, Oct 13, Nov 10, 1864; Dec 28, 1870; Oct 4, 1871; Feb 21, 1872; Sept 9, 1874; Sept-Dec, 1893; Jan 21-28, 1903; and Aug 16, 1911.

Southern Strain

On Apr 6, 1822, the *Family Visitor* was initiated and proved to be the first of a series of religious newspapers published in Richmond, Virginia, bearing consecutive volume numberings. Closing with the issue of Apr 1, 1826, it was succeeded by the *Richmond Family Visitor* (Apr 8-Dec 30, 1826), and the *Visitor and Telegraph* (Jan 6, 1827-Dec 25, 1829) as the result of a merger with the *North Carolina Telegraph.* This was followed by the *Southern Religious Telegraph* (Jan 2, 1830-Jan 9, 1839). Of the foregoing titles, save for the *North Carolina Telegraph,* the Foundation's file is as follows: Apr 5, 1823; substantially complete from June 18, 1825, through 1834; 26 issues in 1835; 34 issues in 1836; substantially complete from 1837 through Jan 9, 1839.

As indicated, North Carolina's contribution to this line was in the form of the *North Carolina Telegraph,* a

weekly edited at Fayetteville by Robert Hall Morrison. It covered the calendar year 1826. The Foundation has ten issues: June 30-July 28, Sept 22 (?. mutilated), Oct 13, 27, Nov 10, 24.

Western Wing

In 1830, the *Western Presbyterian Herald* began publication in Bardstown, Kentucky. The name of the paper was changed to that of *Protestant and Herald* in 1838, and to *Presbyterian Herald* in 1845. The Foundation's holdings of these three titles: Nov 3, 1836-Nov 9, 1837; 1 issue in 1839; 10 issues in 1840; Jan 7-14, Mar 18-25, Apr 8-22, May 6-Nov 25, 1841 x 2 issues; Jan 13, 1842-Mar 20, 1851 x 36 issues; 4 issues in 1852; June 30, Sept 15, 1853-Dec 26, 1861 x 1 issue. The *Presbyterian Herald* was superseded by the *True Presbyterian.*

The *True Presbyterian* of Louisville, Kentucky, began Apr 3, 1862, and apparently ran until Nov 1864, with certain irregularities of issue. The Foundation has a complete file from the beginning through Nov 10, 1864.

The *Free Christian Commonwealth,* which superseded the *True Presbyterian,* began on Mar 9, 1865 and merged with the *Christian Observer* with the latter's issue of June 23, 1869. The Foundation has the *Free Christian Commonwealth* from the first issue through Sept 24, 1868, with the exception of Aug 8, and Sept 12, 1867.

With the beginning of 1826, a monthly of the review type was launched at Rogersville, Tennessee, under the name of the *Calvinistic Magazine.* This series ended with the close of the year 1831. In Jan 1846, the *Calvinistic Magazine* was revived with Abingdon, Virginia, as the seat of publication, and was issued through Dec 1850. It

was then transformed into a weekly as the *Presbyterian Witness* (Knoxville, Bristol, and Knoxville, Tennessee). The Foundation's file of the *Calvinistic Magazine* is complete throughout except for Jan 1831.

After undergoing a number of vicissitudes in the form of suspensions of publication and related ordeals, the *Presbyterian Witness* was united with the *Christian Observer* with the Nov 20, 1860, issue of the *Observer*. The Foundation's sole copy of the *Presbyterian Witness* presently under consideration is that of Jan 3, 1855.

The *Missouri Presbyterian* (St. Louis) was begun in 1866, renamed the *Old School Presbyterian* with the Mar 18, 1870 issue, and came to be known as the *St. Louis Presbyterian* at the beginning of 1875. It was consolidated with the *Christian Observer* following the former's final issue dated Dec 31, 1896. The Foundation has 97 numbers of the *St. Louis Presbyterian* prior to Mar 7, 1895, and a complete file from that date to its close.

Four other periodicals, the *Christian Messenger* (Gainesville, Georgia), *Cincinnati Standard, Presbyterian Herald* (Holly Springs, Mississippi), and *Religious Farmer* (Milton, Pennsylvania), appear to have been merged into the line of the *Christian Observer*. The Foundation has no holdings ot any of these titles.

PRESBYTERIAN OUTLOOK
(1819)

Somewhat less than six years after the entrance of the *Religious Remembrancer* into the field, a paper styled the *Missionary* began publication at Mt. Zion, Georgia, apparently in May or June of 1819. It seems to have continued until Oct. 10, 1825, giving way to the *Georgia Re-*

porter and Christian Gazette (Apr 3-Oct 2, 1826 ?). No copy of either of the two latter titles is in the Foundation.

On Jan 6, 1827, the succeeding *Charleston Observer,* Charleston, South Carolina, made its debut. After a lengthy career, it closed on Aug 9, 1845, following the consummation of a merger with the *Watchman of the South* of Richmond, Virginia. The Foundation's files of the *Charleston Observer* cover the years 1827-1828, 1830-Aug 9, 1845, with the exception of the following issues: June 6, 20, Dec 31, 1835; Feb 23, Mar 23, 1839; Jan 4-Feb 15, Sept 19-26, Oct 10-Nov 7, 1840; Jan 25-Feb 1, 1845.

The Watchman of the South first appeared on Aug 31, 1837, and closed with the number dated July 31, 1845. The Foundation's holdings begin with Mar 8, 1838, and are complete from that date with the exceptions of issues for June 14-21, July 12, Aug 23, 1838; June 25, 1840; July 18, Aug 1-8, Oct 31-Nov 7, 1844; Jan 9, Mar 27, July 31, 1845.

When the *Charleston Observer* and the *Watchman of the South* were united in 1845 to form the *Watchman and Observer,* the editor of the former, Rev. Benjamin Gildersleeve, father of Basil L. Gildersleeve, author of the famous *Latin Grammar,* moved from Charleston to Richmond in order that he might assume charge of the new publication. The paper made its initial appearance on Aug 21, 1845, and ran through 1855, when it was renamed the *Central Presbyterian* with the opening issue of 1856. The Foundation's file of the *Watchman and Observer* is almost complete from the beginning through 1851, fair for 1852-1853, and contains only several issues for 1854-1855.

Central Presbyterian

The *Central Presbyterian* covered fifty-three years, closing with the year 1908. For the period 1856-1861, the Foundation lacks forty-three issues. There are no further holdings until 1866, and from that year through 1879, only twenty-eight numbers are in the Foundation. Some two hundred and twenty-five issues are lacking from the files for the period 1880-1903. Only nineteen numbers are available for 1904, while but eleven represent 1905. The run for 1906-1908 is complete with twenty-one exceptions.

Southern Presbyterian

The *Southern Presbyterian* began publication on Aug 25, 1847, at Milledgeville, Georgia. By 1904, it was located in Atlanta, after having been issued in succession from Charleston, South Carolina; Columbia, South Carolina; Augusta, Georgia; Columbia (2nd time); and Clinton, South Carolina. Approximately one hundred and seventy-five issues are lacking from the Foundation's file for 1847-1863. There are no holdings for 1864, and only Dec 28 for 1865. From 1866 through Dec 29, 1892, the run is complete except for Dec 27, 1870 and Dec 28, 1871. Jan 5-Apr 13, 1893, lacks three numbers. There are no holdings for 1894, 1895, and 1896. 1897 is represented by only ten issues. From Jan 20, 1898 through 1900, the file is approximately two-thirds complete. The period of 1901-1903 is represented by only five numbers. Holdings for 1905-1908 are complete.

Presbyterian Standard

The *North Carolina Presbyterian* began at Fayetteville on Jan 1, 1858. In 1874, it was moved to Wilmington; and, in 1898, to Charlotte. The following year the paper

was renamed the *Presbyterian Standard*. The closing issue of the *Standard* bore the date of June 24, 1931. In its issue of Aug 19, 1931, the *Presbyterian of the South* announced the incorporation of the *Presbyterian Standard* into that weekly.

The Foundation has fifty issues of the *North Carolina Presbyterian* published prior to 1866. The number dated Jan 10, 1866, seems to have been the first after a lapse of publication of some ten months. From that date through 1884 there are approximately eighty issues missing. There are no further files until 1890, and then only a few scattered numbers until 1894. From July 5 of that year until the change of name to *Presbyterian Standard* with the issue of Jan 5, 1899, thirty-five numbers are missing.

The *Presbyterian Standard* (1899-June 24, 1931) is substantially complete with the exception of a broken volume for 1901.

Southwestern Presbyterian

The *Southwestern Presbyterian* originated in New Orleans, Louisiana, with its opening number appearing on Feb 25, 1869, and was published until the end of 1908. The Foundation possesses a file complete through Dec 16, 1908.

The *Texas Presbyterian,* one of several papers to bear that name, distributed its first issue on Feb 18, 1892, from Houston. In 1897, it was renamed the *Trans-Mississippi Presbyterian;* and, two years later, moved to Dallas. The same year saw it again rechristened, this time as the *Presbyterian Record*. Publication seems to have ceased early in 1902. At any rate, it was absorbed by the *Southeastern Presbyterian* with the latter's issue of May 1 of that year.

The Foundation's holdings of the three titles cover Feb 18, 1892-Apr 28, 1898, save for the issue of Sept 19, 1895; and the period Mar 9, 1899-Jan 17, 1901.

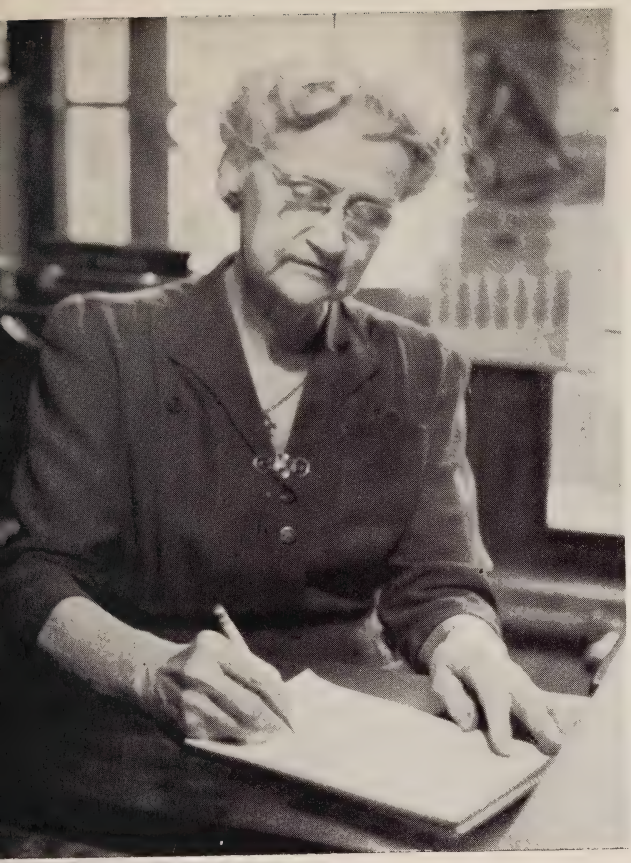
Presbyterian of the South and Presbyterian Outlook

The year 1909 is significant in Southern Presbyterian journalism in that it marked the culmination of plans to combine the *Central Presbyterian,* the *Southern Presbyterian,* and the *Southwestern Presbyterian* to form the *Presbyterian of the South.* The first number of the resultant paper appeared from Atlanta, Georgia, on Jan 6, 1909. Removal to Richmond, Virginia, was effected in 1910. On Apr 6, 1944, the name of the publication was changed to *Presbyterian Outlook.* Early in 1955, the *Presbyterian Tribune,* which continued the numbering of the *Presbyterian Advance* (1910-1934), was assimilated by the *Outlook.*

The Foundation files of the *Presbyterian of the South,* the *Presbyterian Advance,* and the *Presbyterian Tribune* are substantially complete. The same is true of the *Presbyterian Outlook* to date.

SOUTHERN PRESBYTERIAN JOURNAL (1942)

The latest addition to the current religious weeklies primarily concerned with the affairs of the Presbyterian Church in the United States is the *Southern Presbyterian Journal,* of Weaverville, North Carolina. The *Journal* was introduced with the number for May, 1942, and began publication twice a month on Sept 1, 1945. On Aug 30,



Mrs. R. T. Coit



Annie Belle Hill

1950, it assumed the form and frequency of a weekly. The Foundation's file is complete from the beginning.

The historical value of the religious newspapers mentioned in the foregoing pages is difficult to judge. It would not be an unpardonable exaggeration to say that, were all other records and writings relating to the Presbyterian Church U.S.A. until 1861, the Presbyterian Church in the Confederate States of America, 1861-1865, and the Presbyterian Church in the United States from that time to the present, irrevocably lost, an acceptable history of Presbyterianism as thus represented, covering the dates involved, could be prepared solely from the files of such periodicals.

CHAPTER XI

Significant Miscellany

At a meeting of the Society of American Archivists held some years ago, one of the speakers related a striking, though probably not unique, experience in the field of classification. He had committed a considerable mass of material to the care of two young women with definite instructions to sort all the constituent units into lots bearing definite designations, particularly charging them against consigning any whatsoever to a miscellaneous collection.

Several days later he inquired of these workers as to their progress and was assured that they had diligently eschewed the formation of any such forbidden grouping, or words to that effect. The following day, when he entered the room in which the work was taking place, he was confronted with an unusually large pile of documents, overshadowing a number of smaller ones. Upon inquiring as to the identity of this impressive array, he was solemnly informed that it consisted of "Odds and Ends."

There seems to be no escape from miscellaneous commitments, by whatever name they may be called, and this is true so far as the present work is concerned, inasmuch as it applies to the Foundation.

To place any article in this indeterminate category, however, does not imply that it is either devoid of interest

to the casual visitor or deficient in appeal to the scholar. The nearer a thing approaches the unusual and unique, the more difficult it becomes to label it with the stamp of a class or group.

It is proposed, therefore, to list a number of items following which are of more than ordinary interest or value, but which do not readily fall within the more general groupings followed elsewhere, and certain others as a matter of convenience.

Montreat Of The Early Years

Early Montreat materials include the blueprints of the Orphanage, which stood well up the extension of the present Louisiana Road, and a photograph of the building, burned in 1905. There are ink sketches, specifications, and cost estimates for an early hotel which was apparently never erected, at least, not in accord with these plans.

A set of large maps, dating from 1898, the gift of the late Mr. C. C. Lord, supplies an idea of the early layout of Montreat. Street names are different from those to be adopted by the Presbyterians, with East Parkway designating the lower portion of what is now known as Texas Road, and Assembly Drive shown as West Parkway. President Street, which bordered the site of the home of that official, now the property of Dr. L. Nelson Bell, has become Louisiana Road in these later times.

Early religion and education in Montreat are represented by an organ, the first in regular use in connection with public services, and a desk dating from the days of the community school of around the beginning of the past century.

Among the photographs are excellent ones of early

Montreaters as they lived in tents, copies of the *Evangelist*, a Montreat magazine of around the turn of the Century, and considerable correspondence dating from the beginnings of Montreat as a religious center, together with some printed literature of the same era. A considerable portion of this material came from Mr. Charles Rowland. Of far earlier origin, is a collection in the form of Indian relics, dating from the days of the aborigines, presented by Mrs. William H. Neal.

Pictorial

The present-day houses of worship of the seven early churches of Mecklenburg County, North Carolina, together with that of an eighth congregation added to this mystic number some years before the American Revolution, are depicted in a series of vivid water color sketches. These recently purchased paintings are the work of the Charlotte artist, Al Fincher, and were executed in connection with the celebration of the Two Hundredth Anniversary of Presbyterianism in the Mecklenburg region, a bi-centennial effectively dramatized by the presentation, at Charlotte, of the moving pageant, "Voice in the Wilderness," for several nights in the month of June, 1955. The buildings thus pictured are those of Centre, Hopewell, Philadelphia, Poplar Tent, Providence, Rocky River, Steele Creek, and Sugaw Creek.

Destined for a high place in popular interest among the Foundation's photographs is a considerable collection of stereo slides in natural color which is largely composed of pictures of present-day Presbyterians. Rev. Kenneth J. Foreman, Jr., of Korea, made it possible for the Foundation to secure these likenesses, a word used in its exact sense in

that the characters involved seem to stand out as if actually present in the flesh against surroundings of comparable reality.

Among the more striking of the large photographs are those of Thomas J. ("Stonewall") Jackson, a deacon in the Church at Lexington, Virginia; James Alexander ("Brother") Bryan, long pastor of the Third Church of Birmingham; Joseph R. Wilson, father of Woodrow Wilson and for thirty-three years (1865-1898) Stated Clerk of the General Assembly; Charles G. Rose, Moderator of the 1942 General Assembly; William S. Plumer during his later years, in striking contrast with the portrait which shows Dr. Plumer in the days of his ministerial youth; E. W. Caruthers, historian and biographer; Samuel B. McPheeters, Missouri minister of War and Reconstruction days; Samuel Mills Tenney, around the time of his early pastorates; and Mrs. Tenney of apparently the same general period.

The Foundation's gallery is limited—far too limited—yet it embraces some excellent portraits. Church leaders of whom paintings have been obtained are Sylvester Larned, William S. Plumer, Benjamin M. Palmer, Jr., Samuel L. Morris, James R. Howerton, Robert F. Bunting, J. L. Cooper, James H. Thornwell, William Neill, John Holt Rice (1818-1878), and William Silliman.

The colorful Thornwell portrait is of recent origin, the work of Mrs. Hunter Blakely, and the gift of the artist to the Foundation. Another recent work of Mrs. Blakely is the portrait of Samuel L. Morris, long Secretary of Home Missions of the Church. This splendid likeness of Dr. Morris is the gift of his daughters to the Foundation.

Maps

A helpful collection of maps is found in the Library. These include Jeffery's great *American Atlas* (London. 1776), with its fine plates on Pennsylvania (especially from the Presbyterian standpoint) and the classic Mouzon map of North and South Carolina. Other period publications are the *New General Atlas* (Finley. Philadelphia. 1826), representing the various states as of the earlier portion of the Nineteenth Century, *Colton's General Atlas* (New York. 1860), and *Gray's Atlas of the United States* (Philadelphia. 1873). These are augmented by a number of single state maps dated in the 1790's and early 1800's.

Scotland is well represented from the angle of early cartography, with a large assortment of maps published from 1618 down through the past century. These are of distinct value in considering the historical development of that land and its Church. A large-scale map of 1741, measuring forty-two by forty-eight inches and indicating all major roads of the country, is a useful tool for study of the beginnings of the Secession and Relief churches.

Varia

Annual Reports of the American Bible Society are complete from the beginning (1817) with the exception of those for the years 1875, 1877-78, 1880, and 1902.

The Foundation has the yearly reports made in connection with the work of Rev. Charles Colcock Jones as missionary for the "Religious Instruction of the Colored Population of the Synod of South Carolina and Georgia" (1833-1847). These rare items were collected in a bound volume and preserved by Dr. Jones.

The Hymnological section of the Library is of considerable size and contains a number of volumes of more than ordinary interest, embracing the collection of Mr. and Mrs. Crosby Adams.

Students of education will find several thousand catalogues of colleges and theological seminaries. A Foundation publication of 1952, *Catalogues of Presbyterian and Reformed Institutions,* previously noted, presents a complete listing of such materials.

Publications of the Cumberland Presbyterian Church are well represented. These include confessions, biographies, works on church doctrine and government, minutes and records, along with an outstanding periodical section.

The periodical division contains large holdings representing American Presbyterian churches of Scottish origin—the Associate, Associate Reformed, Reformed (Synod and General Synod), and United Presbyterian. The file of *Cyfaill* (1838-1933) of the Welsh Calvinistic Methodist Church is complete.

CHAPTER XII

Woman's Work That's Never Done

"THE women of our Church," wrote an educational leader in 1943, "not only make church history, but they write it."[1] It is this latter activity that will be treated in the pages following.

Back in those days when the Foundation was very, very young, and the Woman's Auxiliary only commeasurably older, even as the 1920's prepared to give way to the disheartening decade that was to follow, the leaders of the Auxiliary became occupied with the idea of preparing a general record of the work of that organization and its predecessors. Before time had long permitted this intent to take visible form, the suggestion was added that the undertaking might well embrace the compilation of history of local congregations where this was not otherwise cared for, as well as that of the women of these groups.

At a somewhat later date, Mrs. Mary Woodson Groves, a pioneer in this effort among the women of Mississippi, visited Montreat, bringing with her two large, loose-leaf volumes in which the manuscripts which she had prepared were arranged. Dr. Tenney became convinced that binders of this type offered an effective solution to the problem of caring for such histories in the Foundation. Closely related to the adoption of binders was the

[1]Walter L. Lingle in the *Christian Observer,* Oct 20, 1943, p. 3.

selection of a special type of paper for the use of Historians. This sheet was reinforced at points of strain in an endeavor to insure the lasting qualities of the histories. The combination proved satisfactory, and the binder and paper are still in use.

The structural key to the success of the church-wide venture lay in the nature of the organization of the Woman's Auxiliary. The office of Historian, which had already been established, was introduced at each of its levels—Assembly, synodical, presbyterial, and local—providing for contacts and workers across the Church, thus making it possible to obtain historical materials from almost every congregation, as well as from presbyterials and synodicals. But its real success is to be explained by the manner in which these Historians applied themselves to the tasks in hand.

Of the several aspects of this work, none is probably more instructive and inspiring than that of its nature as a cooperative enterprise. While no exact statistics have been compiled as to the total number of women who have participated in its composition, the figure of twelve thousand is probably not far from correct. The greater part of these workers, as they stretch across the Church from Baltimore to El Paso and from St. Joseph to Key West, have never seen one another in the flesh but are veritable comrades in the spirit, bound together by a common devotion to their Lord, His church, and that cause for which they have exhibited such sincere devotion and to which they have rendered such capital service.

The fourteen hundred volumes which currently constitute this constantly increasing History of Churches and Woman's Work in the Presbyterian Church in the United



Mrs. Frank Barker



Mrs. Shirley Boykin

MEMBERS OF EXECUTIVE COMMITTEE



HISTORY OF CHURCHES AND WOMAN'S WORK

States first impress the visitor by their unrestrained force of sheer numbers. Upon closer examination, it becomes apparent that such mere mass does not by any means exhaust the claims of this work to distinction, but that it also possesses a quality of content and virtue of form which merit the attention of all who rejoice in the advancement of Christ's Kingdom as embodied by Southern Presbyterianism. This is not to assert that all portions are of equal value. Such uniformity of excellence could scarcely be anticipated in that which represents the efforts of literally thousands of different authors across a quarter of a century, writers of various walks of life and characterized by different degrees of ecclesiastical attainments and literary gifts.

The idea of a comprehensive history of Presbyterian congregations did not originate with the Women of the Church—not by much more than a century. As early as the third meeting of the General Assembly of the Presbyterian Church in the United States of America, held in 1791, steps in this direction were under way. This assembly took action as follows:

> That it be enjoined upon each Presbytery strictly to order their members to procure all the materials forming a history of the Presbyterian church in this country, as far as may be in the power of each member and bring in the same to their Presbytery, and that the Presbyteries forward the said collections of materials to the next General Assembly.[2]

While occasional concentrated efforts were put forth in this connection, little of a tangible nature has survived the passage of obliterating time. But when the women

[2]Presbyterian Church in the United States of America, *Acts and Proceedings of the General Assembly . . . 1790 and 1791,* p. 12.

took over, things began, and continued, to happen.

From its beginning until 1955, Mrs. W. T. Fowler of Lexington, Kentucky, exercised overall direction of this History. As previously intimated, the corresponding work of the women of each synodical is promoted and supervised by a historian at that level, with a presbyterial historian in charge of the activities of the local historians within the bounds of her presbytery. Manuscripts from local churches are usually sent to the presbyterial historian, who transmits them to the Foundation.

Through a number of years up to the time of her retirement, Mrs. Fowler conducted a class for Historians in connection with the annual Training School for the Women of the Church held at Montreat. This provided a means whereby Historians from across the Church might avail themselves of an opportunity to become familiar with the principles and development of this phase of the work of the Women, and to join in discussions relating to actual procedures employed in this type of historical writing.

Featuring the historical activities of the summer season of 1954 was the presentation to the Foundation by the Women of the Synod of Kentucky, through their President, Mrs. W. H. Riker, of a portrait of Mrs. Fowler.[3]

Almost the entire time of one member of the Foundation staff is devoted to accessioning and filing manuscripts from Historians. Accommodations provided by the new building make it uniformly possible for the volumes of this history to be consulted near the point at which they are severally shelved.

In the earlier years, binders for local materials were

[3] *Historical Foundation News,* Apr-July 1954, p. 1.

procured and lettered on the basis of the presbytery. It later became evident that the most practical approach to the matter was to have individual congregations purchase their own volumes, and by far the greater part of those now received are of this nature. The women of each synod have provided a binder, or binders, for the inclusion of histories relating to that synodical and its work, while those of the women of the presbyteries are found in books procured by these presbyterials. In any event, the binders are purchased by the groups to which they pertain.

The arrangement of the History on the shelves of the Foundation is first by synods, then presbyteries, and finally by individual churches. Local materials of congregations which do not possess binders of their own are placed in presbyterial volumes, in which they are arranged alphabetically by churches. Churches designated by numerals (First, Second, Third) appear under the name of the city in which they are located, while those otherwise characterized (Covenant, Highland, Westminster) are filed alphabetically under that name. The Central Church of Atlanta, Georgia, of which Miss Azile Simpson is Historian, currently possesses the largest number of volumes, with fourteen to its credit.

This History is not confined to far-off events and battles long ago, but abounds in passages relating to the deeds and accomplishments of the mid-Twentieth Century. It is generously interspersed with the names of uncles and aunts, and cousins, and sisters, and brothers, and is rendered all the more attractive through the occasional pictures in which visitors frequently recognize themselves along with contemporary colleagues in the faith. It is not a formal and impersonal narrative but a heart-warming

account of the acts and aspirations of the men and women, and boys and girls, who make up the Church.

The decided appeal of the History of Churches and Woman's Work is probably most frequently and effectively illustrated by the large percentage of visitors who pause to consult one or another or several of its many volumes; and, more especially, by the difficulty with which accompanying friends persuade them to lay down these books. The real truth of the matter, however, is that said friends are usually too deeply engrossed in the histories of their own particular congregations to devote much time and energy to such persuasion.

Many sections are diverse in style, displaying attributes indicative of their numerous authors. While a basic similarity of form is generally discernible, these individual differences have resulted in a composite work, shaded by many variations on a common theme—the course of the Kingdom in the Presbyterian Church in the United States.

It is not without significance that one of the last projects in which Dr. Tenney engaged was that of preparing and circulating a mimeographed guide of *Instructions for Historians*. This was accomplished in the summer preceding his death (1939), and was issued for the second time, in a memorial edition, by the Committee on Woman's Work, in the following year. Publications for the assistance of Historians are now distributed by the Board of Women's Work.

Contemporaries are generally slow to take cognizance of indebtedness to historians of their own era. The passage of considerable time is often necessary to induce recognition, not to mention appreciation, of the services of those who record the events of their own day and generation.



Mrs. W. T. Fowler and Histories, 1947



Mrs. George Belk

It is, accordingly, worthy of special note that the work of these Historians is being repeatedly acclaimed, even though it be but a brief quarter-century since its inception.

Silver Anniversary

The afternoon of the Fourth of July, 1955, was marked, not by fireworks and similar seasonal celebrations, but by special festivities held at Montreat by way of commemorating the Twenty-fifth Anniversary of the History of Churches and Woman's Work. It was the privilege of the Foundation to have fifty of the historians making contributions to the substance of the History present on this occasion. The gathering took place in the Reading and Reference Room.[4]

Special recognition was taken of all Historians in attendance, with particular note of those who had served more extended periods of time in this office. The significance of the event was symbolized by a birthday cake bearing twenty-five candles, while some appraisal of the accomplishments of the past quarter-century was made possible through a count of the binders on the shelves of the History Room. This showed eleven hundred and fifty-eight such volumes in place.

An examination of the registration cards of the Historians who joined in the ceremonies indicated that nine of the number had served for ten years or more. Mrs. John L. Bennett, Synodical Historian of the Women of South Carolina, reported ten years of work; Mrs. W. R. McKeller, local Historian of the Rowland, North Carolina,

[4]*Historical Foundation News,* July-Oct 1955, p. 5. This reference also applies to the five following paragraphs of the above text.

Church, a like number; and Miss Ava Robinson, Historian of the Women of Concord Presbytery, was also credited with ten years of participation; Miss Claire Artz of Old Fort, North Carolina, had served for twelve years as Historian of the Church there; Mrs. J. P. Morrow of Batesville, Arkansas, reported five years as Presbyterial Historian of Arkansas Presbytery and ten years as local Historian of the Batesville First Church; Mrs. S. Frank Parrott, of Spartanburg, South Carolina, was listed with seventeen years of service as Historian of the Women of the Second Church of that city.

Mrs. T. R. Prideaux of Lubbock, Texas, claimed twenty-three years as Presbyterial Historian of El Paso Presbytery, and sixteen years of that time as Historian of the First Church of Lubbock. Another Texan in the company, Mrs. Lucretia R. Brown, was credited with twenty-four years as Historian of the First Church of Kilgore.

The senior Historian present, both in point of years and length of service, appears to have been Mrs. W. T. Alexander of Route Ten, Charlotte, North Carolina, who had passed her eighty-sixth birthday, and, in her own words, had served as Historian for the Mallard Creek Church "since we first began having Historians."

It was indeed a gala occasion, one not soon to be forgotten by those present. Miss Bess H. Miller, retiring Historian of the Women of the Synod of Kentucky, assisted the Staff of the Foundation in making preparations for the conduct of the affairs of the afternoon.

The lapse of twenty-five years since the beginning gives further force to a fundamental tenet which forms the thesis of certain later pages of this treatise—the basic unity of the church, visible and invisible. Many historians

whose work is treasured in the Foundation have now passed, with that countless caravan of the redeemed, into the fellowship of an innumerable company of angels and the presence of Him who is both the Author and Appraiser of that history which they were permitted to compile and which we who remain are privileged to preserve. This absence in the body but emphasizes their presence with the Lord, while the literary memorials which they have left with us are testimonials of a comradeship interrupted, but not dissolved, by their departure from the fields of human history and the haunts of human historians.

That "woman's work is never done" is abundantly illustrated by this undertaking. The unfolding life of the Church continues to assume the form of that history which calls for repeated recording on the part of those charged with this rewarding task. So long as that Church moves forward in fulfillment of the commission of her Master, so long will new chapters await the pen of the Historian. The History of Churches and Woman's Work recalls a gracious past and rejoices in an equally encouraging present, even as it anticipates the continuing blessings of God through the years to come.

EPILOGUE

History And The Historical Foundation

ONCE upon a time, or to be more specifically inexact, somewhat more than three hundred years ago, there lived a famous Englishman, famous for having killed a number of Turks in combat and still more famous for not having been killed by the Indian chief, Powhatan. Captain John Smith not only made and wrote history but was also poetically versed in its philosophy, as is indicated by his felicitous characterization of that art as "the memory of time." Herein he touched upon a matter of immediate concern at this juncture, the linking of one so-called age with another through the medium of history.

History, as we know it, is conditioned by time and can never be either understood or realized in itself, but points, even as it leads, toward that which is to follow. Only as time is interpreted can history be understood and only as such an understanding is reached is it possible to come to effectual grips with time. While human history is wrought out in the realm of things present, it cannot be positively evaluated apart from the assumption that there are further phases which stretch out into the future. Much of what men do, or refrain from doing, is determined by their attitude toward that which is to succeed the end of an era which falls within the scope of that brief life which here is both their and our accorded portion. They are at

once creatures and captives of the limitations incidental to mortality.

The distinguishing characteristic of what may be termed Christian history or, more properly, the Christian interpretation of history, lies in the idea of time as having been both tempered and transformed by the specific entrance of the Eternal. Herein lies the key to the understanding of all history; for, from the standpoint of the Christian, there is in reality no such thing as secular history. Even as the Lord girded Cyrus, who knew Him not, in the days of old, so movements of men and nations in this latter age are never apart from His impelling wisdom nor unrelated to the exercise of His divine power. And so, the writing of that which is termed history must always be regarded as only a part of the process, the Foreword; for, not only that which is past, but also that which is in the process of becoming, may properly be defined as Prologue.

The noble and notable Joseph Addison, in the twenty-sixth number of the famous *Spectator,* described the tendency of a visit to Westminster Abbey to lead him to look upon the future as that season in which those long since buried there would be practical contemporaries of his own generation. The richly Calvinistic and decidedly Presbyterian document which derives its name from the same London place of burial and coronation carries an affirmation of kindred import wherein it is asserted that "The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof."[1]

[1] Presbyterian Church in the United States, *Confession of Faith,* p. 144.

It is a proper and primary function of the Foundation to insure the recognition of this cardinal fact by Presbyterians. To gaze upon the pages of a Bible on which the ink had long since been dried when an Italian sailor, sponsored by a Spanish sovereign, set sail in search of a sea route to India, to read from a rare volume embodying the first published systemization of Protestant doctrine, to examine numerous pamphlets printed during those stirring times in which the Westminster Assembly was in the process of formation and later in session, to spell out the lines of the Address to All the Churches of Jesus Christ throughout the Earth, bearing the signature of each commissioner to the first Southern General Assembly—to do these things is to sound that chord common to both the church militant and the church triumphant, the body of Christ visible and invisible. It is conducive to the conviction on the part of the individual that he has a place in a society far larger than that encompassed by earth's remotest bound or characterized by that familiar and supposedly inclusive phrase "every living soul."

Any such conviction cannot fail to exert an effect upon the attitude of those by whom it is held relative to their regard for history, that tangible means whereby members of the church who have departed this life are linked with others who still constitute the visible evidence of the church invisible.

For Presbyterians of historicophilosophical predilections, the most intriguing place in the college town of Davidson, North Carolina, is the cemetery, despite the fact that the majority of college alumni would cast their vote for the not far distant athletic arena known as Richardson Field, and, perchance, some ardent physical scien-

tist might conceivably contend for his own particular laboratory.[2] The burying-ground possesses exactly that which the stadium lacks—a note of stability and an atmosphere of mortal finality. One of the chief appeals of an athletic contest is the uncertainty of its outcome, either in the absolute or relative sense, while that of every cemetery lies in the fact that it symbolizes a time, even in the coursing of human events, when it is possible to make some accurate summation of the lives and accomplishments of those who are commemorated by its memorial stones.

Within the carefully fenced area of the Davidson cemetery is the grave of General D. H. Hill, Presbyterian pedagogue and son-in-law of Davidson's first president,

[2]There are a number of the somewhat older graduates of Davidson whose fond recollections would likely lead them to nominate the literary society halls for this distinction. The writer takes opportunity herewith to record his claim of having introduced to the world, on that occasion represented by the assembled members of the Phi Society, the first singing anti-commercial. This took place, probably during the spring of 1920, in the course of an "oration" delivered under the title, "It pays to advertise," the orator little dreaming that similar doggerel, in reverse, would ever be invoked in the interests of serious salesmanship.

Forty-seven years before, one T. Wilson, member of the rival Eu Society, with quarters just across the way, passed what was probably a rather hectic and certainly diversified evening during the course of which he read the Scriptures and led in prayer, made a "select speech," and climaxed the night's activities by being fined the sum of twenty cents for "improper conduct in the hall" (Cornelia R. Shaw, *Davidson College,* p. 141). Readers will be relieved to know that the same T. Wilson, despite this inopportune lapse, was successively to become college professor, university head, state governor, President of the United States; and, as well, to serve as ruling elder in the Presbyterian Church.

whose early literary efforts resulted in the publication of a mathematical work of polemic proportions,[3] soon to be followed by a volume of somewhat different tone and temper, *A Consideration of the Sermon on the Mount.*[4] In the following decade, General Hill was to edit the picturesquely patriotic journal, *The Land We Love.*[5]

Here likewise lies Fred Hobbs, accidently drowned in the waters of the nearby Catawba River a half-century ago, along with David Yonan who gave his life in an ineffectual, yet inspiring, attempt to save young Hobbs from death.[6] Not far away—no grave is far away from any other, for the place is small—is the resting place of Dr. John Peter Munroe, who left Davidson to carry on his work in a larger center, but whose body was brought back to the scenes of his earlier practice to rest among those to whom he ministered while a city doctor in a small village where he is lastingly remembered as "the beloved physician."

But the cemetery is not only intriguing. It is also parabolic in the persistent affirmation of repeated declarations, sometimes ascribed to, and always with reference to its tenants, that they, like the long lamented Lycidas, are not dead, but have rather passed into the presence of "the saints above . . . that sing, and singing in their glory move."

The point, if not the conclusion, of at least the present portion of the matter is this: there is a true, a very true,

[3]*Elements of Algebra.* Philadelphia. 1857.

[4]Philadelphia. 1858.

[5]The Historical Foundation has *The Land We Love,* May 1866-March 1869.

[6]Joseph W. Cochran, *Heroes of the Campus,* pp. 149-150.

sense in which the dead and the living constitute a unit. And not only so, but there is between those of the so-called present generation and their non-contemporaries of earlier days a relationship involving inescapable indebtedness. Consequently, only through an acquaintance with the affairs of the past is any age enabled to discharge its obligation through appropriate recognition of those good things of which it is the heritor.

It is well to have attention repeatedly called to the fact that we are heirs, not only of the ages in general, but of certain seasons, particular persons, and definite organizations. In the informal and recurring issuing of such reminders, a society such as the Foundation finds a field for the exercise of its talents and an area for the fruitful fulfillment of its mission.

The staunch and gracious old Rocky River Church, located in Cabarrus County, North Carolina, of which the writer's father was pastor from 1916 until 1931, held its services of worship during those years, even as it does today, in a building erected upon the eve of the War between the States. The adjacent manse was built in the early 1870's. Within the recent past, under the leadership of the late and beloved minister, Rev. George M. Wilcox, a splendidly adequate educational building was added through the appreciative generosity of the Sons and Daughters of Rocky River.[7]

For nine decades and more the historic sanctuary has served, not only its builders, but their children and children's children unto the third and fourth generation, even as the families of a succession of ministers have enjoyed

[7]See the author's *Presbyterian Congregation on Rocky River,* pp. 158-167.



THOMAS H. SPENCE, JR.



BOOKS UTILIZING FOUNDATION HOLDINGS

the occupancy of the manse. In the providence of God, many yet to come will know the more and become the better equipped for the doing of the Lord's will because of the building designed for religious instruction; while those who currently profit by its excellent facilities are debtors to those who are themselves so deeply indebted to Rocky River.

In the light of these things, it is small wonder that the members of that Church, both individually and as a congregation, have recently and repeatedly indicated their interest in,[8] and appreciation of, Presbyterian history; for gratitude rightly demands a recognition of those favors which the past has brought in the form of present blessings.

Among the purportedly practical contributions of a knowledge of history is that of affording a sense of perspective. The judgment is greatly fortified when one is enabled to appraise any single event, not only from the standpoint of its immediate setting, but against the background of an accumulated past. History, in a very meaningful sense, provides a place to stand, not alone for moving, but also for viewing the world.

In a somewhat similar manner, it is of prime assistance in the process of synthesizing concurrent happenings of the present. A famed would-be observer of a day now long departed, by the name of Yankee Doodle, reputedly reported that a multitude of houses effectively frustrated his endeavors to visualize that circumscribed center of

[8]This interest, at times bordering suspiciously upon the partisan, is excellently illustrated through a story told by Mr. Wilcox regarding his young granddaughter, who, when the neighboring Sugaw Creek burying-ground was pointed out to her in the course of a trip to Charlotte, remarked, "Huh! Not as big as Rocky River's."

population to which he is asserted to have repaired. At this point, history can contribute extensively toward efforts to examine and interpret separate elements, not only in the light of, but in the nature of the whole. That "histories make men wise" is the conclusion of one of the wisest of men, and, moreover, the long verdict of history itself.

History is potentially an effective teacher of patience; for in few areas is the trait of forbearance as repeatedly exemplified, and eventually justified, as in history; though it is constantly necessary that a proper distinction be both recognized and maintained between the virtue of patience and the vice of sloth.

It is somewhat reassuring, at this point, to reflect that many men act much more aptly than they speak. A famous American of a not long past generation is credited—if that be the proper term—with the declaration that "history is all bunk." Paradoxically enough, this same declarant not only proceeded to make a great deal of history on his own account, and that of the popular conveyance with which his name is associated, but took commendable steps for the conservation of the values of the past and toward enabling those of the present and future to acquire a vivid and stimulating acquaintance with its life and activity.

He who goes forth into the future with a competent knowledge of the past is the possessor of a candle amply fitted to light his path across its successive tomorrows.

Negative Accent

Not a few of the lessons of history are couched in a negative form. President Walter W. Moore of Union Seminary in Virginia once wrote of a certain minister, "It is

instructive to hear him, as he exemplifies some of the worst faults of pulpit style."[9]

Around the advent of the present century, there appeared among the congregations of the Presbyterian Church in the United States a church by the enticing name of Loafers' Glory.[10] Now, while there doubtless have been, and are, other similar organizations which might quite accurately be thus identified, this appears to be the only instance in which such unmitigated, though doubtless unintentional, frankness was exhibited in the naming of a local church. But Loafers' Glory, which actually had its origin in the appellation previously bestowed upon that community in which it was instituted, was not long to endure—that is, the name—soon giving way to a designation much more dignified but far less arresting.

The moral of this bit of history is not exactly clear, but probably points to the fallacy of suggesting, even by way of tacit intimation, engagement in that inactivity toward which all too many church members, not excepting Presbyterians, are already prone through their own natural propensities.

Turning now from the less weighty aspects of the matter, it can never be too strongly asserted that failure to heed the serious lessons of the past may well prove more disastrously dangerous than neglect of warnings posted along a modern highway or disregard of the poison label conspicuously affixed to a bottle of lethal chemicals.

If ignorance of the law is no excuse for failure to ob-

[9]J. G. McAllister, *Life and Letters of Walter W. Moore,* p. 134.

[10]Presbyterian Church in the United States, General Assembly, *Minutes,* 1903, p. 593.

serve civil canons, that of history provides no palliative in the course of encounters with the rigid realities of every day life which, to a remarkable extent, bear striking resemblance to the events of the late and distant past. Though experience be admittedly a most effective teacher, that student, institution or individual, is wise who contrives to learn from the experiences of others, thus often avoiding painful and costly lessons in which he sustains the dual role of patient and pupil. Even the familiar proverb which holds that "there is no substitute for experience," does not undertake to specify just whose experience constitutes the *sine qua non* in question.

History, however, is not only to be used; it is to be enjoyed. Just as there are those who find satisfaction in the performance of a multi-cylindered motor car and others who delight in the music of the masters, so are found men and women whose tastes are gratified by a review of the past entirely apart from any utilitarian ends which this retrospect may serve. History is more than a science. It is an art, and as such rightfully demands and receives consideration from men of discriminating minds.

One small girl among recent Foundation visitors reported that she had found her father's name recorded eleven times and that of her mother four times, as she read the story of her local congregation in the Foundation's History of Churches and Woman's Work. Another, only moderately older, was thrilled with a picture encountered in the same collection, which showed her mother, as a baby, sitting on the lap of her great-grandmother. And more than one minister has been observed as he discovered, without apparent evidence of dissatisfaction, his own pho-

tograph as it was included in the annals of that people whom he served.

If the Christian is concerned with history in general, how much more with that of the church and, in consequence, that of his own particular branch of the body of Christ? Christianity is a revealed and a historic religion, the record of which revelation constitutes the basis of guidance for both creed and conduct of the believer. Jesus Christ is a historic person and the Gospel narratives, wherein are portrayed His person and preserved an account of His deeds, are historical documents of the first order. History is fascinating because it deals with realities; church history, because of its concern with the Great Reality.

The Church — Visible And Invisible

Now and anon there come into the lives of many men and not a few women those inescapable moments when the past sweeps out of its dim recesses and emerges into the era of the here and now, or perhaps it is the here and now that is transported back into the times of long ago. Such was the evening of the last Sunday of the year 1926. The author, having participated in a service at an outlying point earlier in the evening, sought out the ancient Abbey of Dunfermline in the famed Scottish "Kingdom of Fife," with the professed intent of joining in the latter part of the annual New Year's convocation conducted under the auspices of the churches of that historic town.

Entering the older portion of the building, it was discovered that the meeting held in the "New Abbey" was well under way, sufficiently so, at any rate, to enable him, with good conscience, to remain for unpremeditated converse with those who had long since celebrated their last earthly

New Year. The spot was mellow with the memories of a millenium. High above the domain of the dim lights rose the curiously carved arches of the sanctuary in whose upper reaches were faintly outlined the chambers to which forgotten criminals of long ago fled for protection, to be cared for by the monks, after the manner of those secured in the shelter of the Cities of Refuge of Holy Writ.

The Abbey had originally been begun by good Queen Margaret Canmore as the Eleventh Century drew to a confused and clamorous close, but even then its stones found lodgment upon the remains of an earlier Culdee shrine. When Iona was abandoned as the place of burial for the sovereigns of Scotland, Dunfermline Abbey was selected as its successor and its vaults opened for the rites of sepulchre for these monarchs. Beneath the pulpit of the new church is the grave of King Robert Bruce, upon whose tomb is depicted that victor of Bannockburn with the great two-handed sword which he so effectively wielded to the discomfiture of his foes and the inspiring encouragement of his fellow-Scots.

It was from these, or, more likely, earlier walls, that on the eve of the Battle of Largs, a "blooming matron in royal attire, leading in her right hand a noble knight, refulgent in arms, with a crown on his head, and followed by three heroic warriors, like armed and like crowned," is reported to have gone forth and moved toward the mists of the Western Sea, as Margaret, her husband, and her three kingly sons deserted their tombs to join in repelling the sea-borne hosts of the invading Danes.[11]

Under the resounding impact of the Reformation, the

[11]See Arthur P. Stanley, *Lectures on the History of the Church of Scotland,* p. 44.



DUNFERMLINE ABBEY

Abbey became the seat of a congregation associated with the Kirk of Scotland, and as such it functions at this late hour.

And so, with the winds of night riding in from across the northern moor, it was easy to believe in the church catholic and universal, visible and invisible; for the latter could all but be discerned amid the somber shadows, as its constituents seemed, for a brief season, to abandon their places of long interment, ere the wintry morning broke and the weavers of Dunfermline set out through the smoky dawn for the gray factories and the prosaic work of a Twentieth Century day.

But it is not necessary to travel beyond the seas for such imaginative insight into the oneness of believers, whether their present portion be with the quick or among the dead. In the keeping of the Foundation are two silver communion plates bearing the inscription:

Presented to
the Walnut Hill Church
by the Young Ladies who
United themselves to that
Church, June 20, 1852

These girls, fresh in the consecration of devoted youth of a century ago, were students in a school conducted by, and in the vicinity of, the Walnut Hill Church, several miles out of Lexington, Kentucky. They have long since passed from all scenes of earthly schooling and yet not beyond the tenure of those bonds which bind them, with us, in that Beneficient Body which sweeps across the succeeding centuries, despite the harassments of the Gates of Hell, toward that ultimate day of its inevitable triumph.

No Presbyterian can cut himself out of the stream of Reformed history, for history casts a long and possessive shadow down the length of every life. Each individual is a part, not only of that which he has met, but of countless and unreckoned influences and activities which antedate all such earthly experiences. The object of an institution such as the Historical Foundation is to enable one to show appreciation of, to profit from, and to enhance the heritage passed down from the fathers of the flesh and of the faith.

One need not necessarily be interested in the Historical Foundation; one cannot but be concerned with that for which it stands.

Appendix

APPENDIX

Records And Minutes In The Historical Foundation

The following catalogue is virtually an abridgement of a substantial portion of a *Survey of Records and Minutes in the Historical Foundation* brought up to date. Abbreviations and indications are as follows:

Dates in parentheses are those of erection and, when preceded by a dash, dissolution of the court concerned. The symbol + denotes currently received and complete to date. 1 stands for first meeting; s for spring, and f for fall, meeting. The letters a, b, c, and d are used (1) to distinguish different bodies bearing the same name, or (2) a court which has been dissolved and later reorganized, or (3) which was renamed and later redesignated by the original title. "All" indicates that the file is complete. NS represents New School.

Minutes Of Synods

Afro-American (1916-1917) all. Alabama (1835) . . . 1837+. Appalachia (1915) 1+. Arkansas (1852) 1+. Carolinas (1788-1813) all. Florida (1891) 1+. Georgia (1845) 1+. Kentucky (1802) 1+. Kentucky NS (1840-58) all. Louisiana (1901) 1+. Memphis (1847-1901) all. Mississippi (1835) 1+. Mississippi and South Alabama (1829-35) all. Missouri (1832) 1-1899 . . . 1901+.

Nashville (1850-1901) all. North Carolina (1813) 1-1826 . . . 30+. Oklahoma (1908) 1+. Snedecor Memorial (1917-52) 1-1939 . . . 41-51. South Carolina (1845) 1+. South Carolina and Georgia (1813-45) all. South Georgia and Florida (1881-91) all. Tennessee a (1817-39) none; Tennessee b (1839-40) all; Tennessee c (1901) 1+. Texas (1851) 1+. Upper Missouri (1857-64) none. Virginia (1788) 1-1808 . . . 48+. West Tennessee a (1826-39) all; West Tennessee b (1840-50) all. West Virginia (1914) 1+.

The Foundation also has a large collection of minutes of synods of the Presbyterian Church, U. S. A., as now constituted.

Minutes Of Presbyteries

Abingdon a (1785-1840) . . . f1805-Oct 24 . . . Oct 25-Oct 34 . . .; Abingdon b (1864-65) all; Abingdon c (1866) 1+. Alabama (1820-26) all. Albemarle (1889) 1+. Amite (1835-36) all. Arkansas (1834-1949) all. Asheville (1896) 1+. Athens (1879) 1+. Atlanta (1866) 1+. Augusta (1867-1949) all. Augusta-Macon (1949) 1+.

Bethel (1824) 1+. Birmingham (1924) 1+. Bluestone (1928) 1+. Bowling Green (1845-47) none. Brazos (1840) 1+. Brownwood (1899-1945) all.

Central Alabama (1890) . . . Oct 1909-Apr 39 . . . Central Louisiana (1916-52) none. Central Mississippi (1855) . . . f 1900 . . . f01-s09 . . . 10-s15 . . . 17+. Central Ohio (1868-78) none. Central Texas (1854) 1+. Charleston (1839) 1+. Charleston Union (1822-52) 1-1839 . . . Cherokee (1843) 1-Sept 1884 . . . Apr 1897-s1930 . . . f31+. Chesapeake (1868-1911) . . . f1901-03 . . . f04-05 . . . f06 . . .

Chickasaw (1842-1907) 1-Nov 1905 . . . 07. Cisco (1910-12) all. Clinton (1831-49) none. Clinton NS (1838-64) none. Columbia (1875) 1-July 1894 . . . Apr 99+. Concord (1795) 1+. Congaree (1913) 1+. Creek Nation (1848-66) none. Cumberland (1802-06) all.

Dallas (1878) 1+. District of Columbia (1823-41) none. Durant (1902) 1-1931 . . . f32-33 . . . f34-38 . . . f41+.

East Alabama a (1841-87) all; East Alabama b (1898) 1+. East Arkansas (1949) 1+. East Hanover (1829) . . . s1880 . . . s81 . . . 82-84 . . 86 . . . f87 . . . 92 . . . s95 . . . s96 . . . 97-s98 . . . s99 . . . s1900 . . . f01-s02 . . . 03+. East Mississippi a (1854-66) all; East Mississippi b (1907) 1-f1909 . . . f10+. Eastern Texas (1850-1935) all. Ebenezer (1820-1935) 1-Apr 1837 . . . Sept 67-1935. El Paso (1905) 1+. Enoree (1878) 1-1936 . . . s38 . . . 39+. Erie (1801) none. Ethel (1890-1952) none. Everglades (1955) 1+.

Fayetteville (1812) 1+. First South Carolina (1799-1810) all. Flint River (1834-66) all. Florida (1840) . . . Nov 1860-Nov 75 . . . Apr 1900+. Fort Worth (1895-1945) 1-Mar 1912 . . . f13-s24 . . . 25-45. French Broad (1825-38) none.

Georgia (1821-67) all. Good Hope (1833-34) all. Granville (1923) 1+. Greenbrier (1837) . . . s1911 . . . s15 . . . f16-s18 . . . f19+. Greenville (1800-04) none. Guerrant (1925) 1-1926 . . . f27-s28 . . . s29 . . . 30-s31 . . . 32+.

Hangchow (1874-76) none. Hanover (1755-1829) 1-May 1785 . . . Hanover NS (1838-64) none. Harmony (1809) 1-s1895 . . . 96+. Highland (1857) 1-f1859 . . . Hiwassee (1838-39) none. Holly Springs (1841-42) all. Holston (1826) 1+. Holston NS (1838-65) all. Hopewell

(1796-1867) all. Indian (1840) . . . Sept 1860-Sept 85 . . . Sept 1912-Oct 27 . . .

Kanawha (1894) 1+. Kansas (1857-58) no meetings held. Kentucky NS (1858 only) all. Kings Mountain (1902) 1+. Kingston (1839-66) none. Knoxville (1846) 1-Sept 1909 . . . 16+.

Lafayette (1856) 1+. Lexington (1786) 1+. Lexington-Ebenezer (1935) 1+. Lexington South (1845-64) none. Louisiana (1836) 1+. Louisiana-Mississippi (1952) none. Louisville (1815) 1+.

Macon (1866-1949) all. Madison (1826-70) none. Mangum (1907) 1+. Maryland (1877-1911) 1-Apr 1910 . . . Maury (1849-65) all. Mecklenburg a (1824-28) all; Mecklenburg b (1869) 1+. Memphis (1850) 1+. Meridian (1899) 1+. Miami a (1810-70) none; Miami b (1928-32) all. Mid-Texas (1945) 1+. Mississippi (1815) 1-1816 . . . 20-s21 . . . 22-s25 . . . f27-Jan 32 . . . Sept 48+. Missouri (1817) 1-s1869 . . . s1914 . . . f20+. Mobile (1902) 1+. Montgomery a (1843-64) all; Montgomery b (1865) 1+. Morganton (1835-40) all. Muhlenberg (1810) . . . Oct 1866-Oct 1915 . . . s19 . . . 29+.

Nashville (1834) . . . s1873 . . . s75 . . . s79 . . . s80 . . . 88-s1904 . . . s05 . . . s06+. Nebraska (1849-54) all. New Orleans a (1844-45) all; New Orleans b (1854) 1-Nov 1905 . . . Nov 08+. New River (1838-64) . . . Aug 1842-64. Newton (1845-64) . . . Sept 1854-May 64. Norfolk (1893) . . . 1917+. North Alabama a (1824-44) all; North Alabama b (1840-49) all; North Alabama c (1857-75) all; North Alabama d (1875) 1-1916 . . . f17 . . . f19-31 . . . f33+. North and South Carolina (1876-1952) . . . f1929-s31 . . . Apr 35-Apr 36 . . . North Mississippi (1856) 1+.

Obion (1827-28) no meetings held. Ohio (1793-1870)

1-Aug 1806 . . . Oct 30-Jan 43 . . . Orange (1770) . . . Nov 1795-Sept 1812 . . . Apr 27+. Osage (1846-64) none. Ouachita (1848) 1+.

Paducah (1853-1923) . . . Apr 1867-1923. Palmyra (1840-1927) . . . s1924 . . . 25-s26 . . . f27. Panhandle (1909-13) all. Paris (1879) . . . s1898 . . . s99 . . . 1904+. Patapsco (1866-68) none. Pee Dee (1889) 1+. Piedmont (1909) 1+. Piedmont NS (1857-64) none. Pine Bluff (1883-1949) 1-Dec 1898 . . . f1904-49. Platte (1857-64) all. Potomac a (1858-70) none; Potomac b (1864-66) none; Potomac c (1911) 1 . . . f1913 . . . 15 . . . s17 . . . 18-30 . . . 32+. Potosi (1843) 1+.

Rappahannock (1866-68) none. Red River (1853) 1+. Redstone (1781) 1-1831 . . . Richland (1849-59) all. Roanoke a (1835-39) all; Roanoke b (1858) . . . f1910 . . . 12-s31 . . . f32-s33 . . . f34-s35 . . . f37+.

St. Charles (1831-40) none. St. Johns (1877) 1+. St. Louis (1831) 1-s1908 . . . 09-s12 . . . 13+. Salem (1823-48) none. Sao Paulo (1871-81) none. Savannah (1867) 1+. Second South Carolina (1799-1810) all. Sherman (1909-11) all. Shiloh (1815-59) 1-Apr 1830 . . . South Alabama (1826-98) all. South Carolina a (1784-99) all; South Carolina b (1810) 1-Apr 1814 . . . Mar 30+. Southwest Georgia (1920) 1+. Southwest Missouri (1865-70) none. Suwannee (1889) 1+.

Tabor (1831-32) none. Talladega (1851-55) all. Tampa (1928-32) all. Texas (1854-65) none. Texas-Mexican (1908-54) none. Tombeckbee (1828-1907) all. Transylvania (1786) 1+. Tuscaloosa (1834) 1+. Tuscumbia a (1849-68) all; Tuscumbia b (1872-75) all. Tygart's Valley (1911-28) all.

Union (1797) none. Upper Missouri a (1843-79) all; Upper Missouri b (1882) 1+.

Wabash (1825-30) none. Washburn (1883) 1-Apr 1903 . . . Apr 06-Apr 08 . . . f14 . . . f16+. Washington (1799-1821) none. West Hanover (1829) . . . s1876 . . . 83 . . . 98-s1900 . . . s01 . . . s03 . . . 04-s14 . . . s16 . . . s17 . . . f20-s21 . . . s22 . . . s23 . . . 24-s25 . . . 26+. West Lexington (1799-1935) 1-Jan 1861 . . . Apr 71-Jan 1935. West Tennessee (1810-49) all. West Tennessee NS (1840-57) all. Western Africa (1848-52) none. Western District (1829-1912) . . . Apr 1848-Apr 83 . . . Oct 95-Apr 1901 . . . Western Texas (1850) 1+. Westminster (1955) 1+. Wilmington (1868) 1+. Winchester (1794) . . . f1896 . . . 1901 . . . f06-s07 . . . 08-s09 . . . 10-s12 . . . s 14 . . . 15-s16 . . . 17-s18 . . . 19+. Winchester NS (1838-64) none. Winston-Salem (1923) 1+. Wyaconda (1860-66) none.

Yazoo (1854-55) none.

Presbyterian And Reformed Bodies
United States

Associate Presbyterian Church of North America
Synod (1801) . . . 1815-19 . . . 22-23 . . . 25-61 . . . 64-66 . . . 68-87 . . . 89+

Associate Reformed Church in North America
Synod (1782-1802) . . . 1801-02
General Synod a (1802-22) 1-1808 . . . 10 . . . 13-20 . . . 22
General Synod b (1855-58) all

Associate Reformed Presbyterian Church (Southern States)
Synod (1822-1935) . . . 1834-38 . . . 41-1935
General Synod (1935) 1+

Associate Reformed Synod of Illinois
Synod (1852-58) 1-1856 . . .

Associate Reformed Synod of New York
Synod (1802-58) . . . 1822-24 . . . 27-28 . . . 30-43 . . . 45-58

Associate Reformed Synod of the West
Synod (1820-39) 1 . . . 1823-39
General Synod (1839-55) all

Associate Reformed Synod of the West, First
Synod (1839-58) . . . 1841-46 . . . 49-50 . . . 52-58

Associate Reformed Synod of the West, Second
Synod (1839-58) . . . 1840-58

Bible Presbyterian Church
General Synod (1938) 1+

Christian Reformed Church
Classis (1857-65) . . . Oct 1857-65
General Assembly (1865-80) all
Synod (1880) 1-1881 . . . 84-86 . . . 90 . . . 94+

Colored Cumberland Presbyterian Church
Synod (1871-74) none
General Assembly (1874) . . . 1935-36 . . .

Cumberland Presbyterian Church
Presbytery (1810-13) all
Synod (1813-28) 1-1820 . . . 22-25 . . . 27-28
General Assembly (1828) 1-1842 . . . 49-50 . . . 53+

Independent Presbyterian Church
Convention (1813-24) none
General Convention (1824-63) . . . 1843 . . . 55-56 . . . 58 . . . 60 . . .

Orthodox Presbyterian Church
General Assembly (1936) 1+

Presbyterian Church in the United States of America
The Presbytery (1706-16) all
Synod of Philadelphia (1716-58) all
Synod of New York (New Side. 1745-58) all
Synod of New York and Philadelphia (1758-88) all
General Assembly (1788) 1+

Presbyterian Church in the United States of America (New School)
General Assembly (1838-69) all

Reformed Church in America
Coetus (1747-71) 1-1754 . . .
Conferentie (1755-71) . . . 1764-65 . . . 67 . . .

General Synod (1771) 1+

Reformed Church in the United States
Coetus (1747-93) 1-1748 . . . 52-77 . . . 79-92
Synod (1793-1889) 1-1825 . . . 28-30 . . . 33-89
General Synod (1863-1934) all

Reformed Presbyterian Church in North America, General Synod
General Synod (1833) . . . 1837 . . . 46-48 . . . 52-57 . . . 59-60 . . . 67-78 . . . 95 . . . 1928

Reformed Presbyterian Church of North America
Presbytery a (1773-82) none
Presbytery b (1798-1809) . . . 1807-09
Synod (1809) 1-1816 . . . 25-28 . . . 34-62 . . . 65-84 . . . 86 . . . 96+

United Presbyterian Church of North America
General Assembly (1858) 1+

United Synod of the Presbyterian Church in the United States of America
Synod (1858-64) 1-1860 . . .

Upper Cumberland Presbyterian Church
Carthage Presbytery (1955) 1+
Synod (1955) 1+

Presbyterian And Reformed Bodies Foreign

CANADA

Presbyterian Church in Connection with the Church of Scotland

Synod (1831-75) ... 1858-75

Presbyterian Church in Canada

General Assembly (1875) 1+

ENGLAND

Presbyterian Church of England

Synod (1876-1920) ... 1881-1920

General Assembly (1920) 1+

IRELAND

Presbyterian Church in Ireland

General Synod of Ulster (1690-1840) . . . Sept 1691-92 ... 94 ... 1697-1840

General Assembly (1840) 1+

Reformed Presbyterian Church in Ireland

Synod (1811) ... 1839-40 ... 44 ... 46 ... 56 ... 68-73 ... 80-81 ... 87-88 ...

MEXICO

Iglesia Presbyteriana en Mexico

Sinodo General (1901-1947) 1-1938 ... 41 ...

Asamblea General (1947) 1+

NETHERLANDS

Gereformeerde Kerken in Nederland

Generale Synode (1892) ... 1893-1920 ...

Hervormde Kerk

Algemeene Synode (1816) 1-1818 . . . 20 . . . 25-65 ... 67-81 ... 83-1942

SCOTLAND

Church of Scotland
General Assembly (1560. No meetings 1619-37, 54-89) 1-1602 . . . 38-49 . . . 1690-1894 . . . 1924+
Year Book (1886) . . . 1889+

Free Church of Scotland
General Assembly (1843) 1 . . . 1867 . . . 73 . . . 77-80 . . . 91-93 . . . Oct 1900 . . .

Reformed Presbyterian Church in Scotland
Synod (1810-76) . . . 1841 . . . 58-61 . . .

Reformed Presbyterian Church of Scotland
Synod (1863) . . . 1865-74 . . . 77-78 . . . 80 . . . 89-90 . . . 1930+

United Free Church of Scotland
General Assembly (1900) 1 . . . 1929+

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